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Liber cui Titulus, *A Second Defence of the Expoſition of the Church of* England. H. Maurice R^mo in Chriſto P. D. Wilhelmo Arciepiſcopo Cant. a Sacris.

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A

SECOND DEFENCE

OF THE

EXPOSITION of the DOCTRINE

OF THE

Church of England,

Againſt the New

EXCEPTIONS

Of Monſieur de *MEAUX*,

AND HIS

VINDICATOR.

The Second Part. [Wm Wake]

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ERRATA.

ERRATA.

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AN

AN ANSWER TO THE PREFACE.

THE Design of your *Preface* seems reducible to these two *Points*, viz.

I. Of the *State* of the *Controversy* between the *Papists* and *Protestants* in *general*. And,

II. Of the *Disputes* that have heretofore been, and are at this day managed against you, by *Us* of this *Church* in *particular*.

2. Ad pag. 1.] The *former* of these you introduce with a short harangue of "*the Mischief which* Heresie *and* Schism "*bring along with them, not only to the individual Persons that* "*are guilty of them, but also to the Nations in which they are* "*propagated.* You represent to us "*the miserable Broils,* "*and other worse Consequences that have attended these Con-* "*troversies of Religion in this and the last Age:* And from thence you conclude, "*how much they are to be commended* "*who labour to establish Truth and Unity, and those to be* "*condemned, who seek all means possible to obscure the one and* "*obstruct the other.*

3. *Answ.*] To all which I have only this to *reply*; that we need no Arguments to convince us of these things. There are none more sensible of the *Mischiefs* of *Schism* and *Heresie* than we are; or that do more truly lament the Divisions that are in

 the

the *Church*, or would more heartily contribute, what in us lies, to the *closing* of them. But then as we have good cause to believe both from the Authority of *Holy Scripture*, and from the Nature of Mankind, that whilst there is a Devil in Hell, and Men of Interest and Designs upon Earth, there shall also be
1 Cor. xi. 19. *Heresies*, that *they who are approved may be made manifest*: So we cannot but complain that those should be the most forward to charge us both with the *Guilt* and *Mischief* of them, at whose doors the *Crime*, and therefore the *Evil* Consequences of it, will one day be found to lie. The *former* of these, it will be the business of the following Discourse to make good: And for the *latter*, whosoever shall impartially consider the *Origen* of those Broils with which the World has, you say, been agitated *in this and the last Age upon the account of Religion*; not to mention those other *Mischiefs* of *Treasons*, *Plots*, *Massacres*, *Persecutions*, and the like, will soon be convinced who they are that have cause to complain of *these Evils*. For what you add,

4. Ibid.] "*That they who will but impartially consider mat-*
"*ters*, *will find that* Catholicks *have upon all occasions*
"*fought the most* Advantageous Means *to procure this* Chri-
"stian Peace; *tho to their grief they have still been hindred*
"*from effecting this Good Work.*

Answ.] I do not well know what you design by it. If by *the most Advantageous Means*, you understand those *Means* of *Knowledg* which God has given us whereby to come to discern the Truth of Religion; such as, 1. *A diligent reading of the Holy Scriptures*, the *using* of all imaginable *Assistances* for the understanding *the sense of them*, by studying the *Original Languages* in which they were written, *searching of Antiquity*, *collating parallel places*, and the like. 2. The *divesting* of our selves of our *Prejudices*, and forming in our Minds an *impartial desire* to *find out* the *Truth*, with an honest *readiness* to *embrace it*, on what side soever it lies. And lastly, to all this add our earnest *Prayer* to *God* for his Grace to bless and prosper our Endeavours; these I confess are the best *Means* to discover *Christian Truth*; and to exhort all others to the use of them, the most *advantageous way* to promote it. But then I cannot imagine why you should seem to appropriate *these Means* to your selves,

ſelves, as if you only ſought *Truth* and *Peace* by them; ſeeing it cannot be deny'd but that *We* have employ'd all theſe with as great diligence as *you can* pretend to have done it. But now ſome *other Means* indeed there are, which you have purſu'd, and which it may be you underſtand by this Expreſſion: and then We neither *deny* your *Aſſertion*, nor *envy* you the *Glory* of being ſingular in your Endeavours of procuring Peace by them. Such are, 1. The *Means* of *Force* and *Violence*; your *Holy Leagues*, and *private Treacheries*, your *Inquiſitions*, *Plots*, *Perſecutions*, and ſuch like. 2. The *Means* of *Fraud* and *Deceit*, your *falſe Expoſitions* and *Miſrepreſentations* of your Doctrine to deceive the ignorant and unwary, till you get them into your Nets. 3. The *Means* of *Confidence* and *Uncharitableneſs*, your bold *Anathema's* and *vain thundrings* of *Damnation* againſt all that differ from you, your aſſuming the *Name* and *Privileges* of the *Church Catholick* to your *ſingle Communion*, and excluding all others out of it, as *Schiſmaticks* and *Hereticks*. And laſtly, to mention no more, the *Means* of *groſs Ignorance*, and *blind Obedience*; by depriving Men of their liberty of *reading* the *Holy Scripture* by keeping your *Service* in an *unknown Tongue*, by teaching Men to depend intirely upon your *Churches Dictates*, and not to depart from them, tho *Senſe*, *Reaſon*, *Scripture*, *all* be contrary to them. Theſe are, I confeſs, ſome of thoſe *peculiar Means* whereby you have ſought to procure *Chriſtian Peace*; and Experience tells you, that they are indeed the moſt advantageous of any to the *Cauſe* you have to defend. And if theſe be the *Means* which you ſay we have *oppoſed*, I hope we ſhall always continue ſo to do, and rather bear all the *Evils* of theſe Diviſions, than either *buy Peace* upon *ſuch Terms*, or *purſue it* by *ſuch Means* as theſe.

5. Ad p. 2, 3.] To what I obſerved from the late *Methods* that had been taken up in our *Neighbour Country* to avoid the entring upon *particular Diſputes*, which I ſaid you were ſenſible had been the leaſt favourable of any to your *Cauſe*, you reply, "*That you have never declined fighting with us at any Weapon:* which how true it is, the account before given of your managing the *preſent Controverſie* with us ſufficiently declares. And indeed you ſeem in ſome ſort to have been *ſenſible* of it; and therefore recur to your *Antient Authors* for proof of your *Aſſertion*. The *Sum* of what you ſay is this:

6. Reply.] "*That there have been* three *sorts of* Protestants "*since the* Reformation; 1. *Some who appealed to* Scripture "only, *neither would they admit of* Primitive Fathers *nor* "Councils. 2. *Others who perceived that they could not main-* "*tain several Tenets and Practices of their own by the bare words* "*of* Scripture, *and despairing of Fathers and Councils of* "*latter Ages, pretended at least to admit of the* first four "General Councils, *and of the* Fathers *of the first three or* "*four hundred Years.* 3. *Others finally who ventured to name* "Tradition *as a useful Means to arrive at the true Faith.* And all these you say you have convinced of their Errors.

7. *Answ.*] It has always been your way to multiply *Sects* and *Divisions* among *Protestants* as much as ever you were able, and then to complain against us upon the account of them; and here you have given us a notable Instance of it. The *three Opinions* you have drawn out as so many different Parties amongst us, do all resolve into the very same Principle: "*That the* Ho- "ly Scripture *is the only, perfect, and sufficient Rule of Faith:* So that all other Authorities, whether of *Fathers*, or *Councils*, or *unwritten Tradition*, are to be examined by it, and no farther to be admitted by us than they agree with it. This is in effect the common belief of all *Protestants* whatsoever, as appears from their several *Confessions*, and might easily be shewn out of the Writings of our *first Reformers*, and the most eminent of those who have lived since, and built their Faith upon the same Foundation. It is true indeed, there have been some who, the better to maintain their *Separation* from the *Church of England*, have from this sound *Principle*, *That nothing is to be received by us as a Matter of Faith, but what is either plainly expressed* in the *Holy Scripture*, or can *evidently be proved by it*, drawn a very *ill Consequence*, viz. *That nothing might lawfully be done or used in the Worship of God, unless there were some Command or Example for it in Scripture*; and have by this means run themselves into great Inconveniences. But the *Rule* of *Faith*, which an uninterrupted *Tradition*, by the common consent of all Parties of Christians, however otherwise disagreeing in other Points, has brought down to us, and delivered into our hands as the *Word of God*, this has among *all Protestants* been ever the same,

same, *viz. The Holy Scripture.* And if for the farther proof of the Truth of our Doctrine, we have at any time put the issue of our Cause to the decision of the *Church of the first three or four hundred Years*, it is not because we suppose that those *Fathers* who then lived, have any more right to judg us, or determine our Faith, than those that follow'd after; but because upon examination we find them to have yet continued (at least as to the *common Belief* received and establish'd amongst them) in their *Purity*; and that what was generally establish'd and practised by them, was indeed conformable both to *their* and *our Rule*, the *Word of God.*

8. This then is our *Common Principle*, and this you cannot deny to be most reasonable. For whatsoever *Authority* you would have us give to those *Holy Fathers*, yet it cannot be doubted, but that,

1*st*, Being * *Men subject to the same Infirmities with our selves*, they were by consequence obnoxious to *Errors* as well as we; and therefore may not without all examination be securely follow'd by us.

* Durandus. l. 4. Sent. d. 7. q. 4. de S. Gregorio; Nescio cur non possit dici quòd Gregorius cum fuerit Homo, non Deus, potuerit Errare.

Especially if we consider, 2*dly*, That we are expresly forbid in Holy Scripture, to rely on any Persons whatsoever without enquiry, whether what they teach be true or not: "*Dearly Beloved*, (says St. *John*) *believe not every Spirit, but* "*try the Spirits whether they be of God or no.* The same is St. *Paul*'s Doctrine, *To prove all things, and then hold fast that which is good:* St. *Peter* exhorts all Christians *to be ready to give a reason of the Hope that is in them:* And our Blessed *Saviour* himself once gave the same encouragement, of examining even his own Doctrine; *And why* (says he) *of your selves do you not judg that which is right?*

1 John 4. 1. 1 Thess. 5. 21. 1 Pet. 3. 15. Luke 12. 57.

Nay but, 3*dly*, these *Holy Fathers* were not only capable of *Erring*, but in many things they actually did *Err*, and are forsaken by you upon that account. The *Millenary Opinion* was generally received in the *first Ages* of the Church. They derived it from St. *John* to *Papias*, from him to *Justin Martyr*, *Irenæus*, *Melito*, *Tertullian*, &c. Yet is this Opinion now rejected by you. The Doctrine of the *necessity of Communicating Infants*, was the Common Doctrine of the *Fathers* in S. *Austin*'s Time; and is confess'd by your most Learned Men, Cardinal *Perron* and Others to have been generally practised in the

Church

Concil. Trid. Sess. 21. Can. 4. *Church* for the first *six hundred Years*: Yet have you *Anathematized* those who shall now assert, with *those Fathers*, that there is any *necessity* at all of *communicating Children before they come to Years of discretion.* I need not say what *Heats* arose between *One* of your own *Popes* and St. *Cyprian* about *rebaptizing of Hereticks*; and both of them in the *wrong.* The *Ancient Fathers* generally believed, that the *Souls of the Blessed do not yet enjoy the Vision of God:* But from the time of *Pope* John *the XXII.* the contrary is become the *Catholick Doctrine* among you. The *necessity of communicating in both kinds*, was believed in the Time of *Pope Gelasius*, and the Council of *Constance*, in that very *Canon* in which it took away the *Cup* from the *Laity*, yet confess'd that *Christ* had establish'd it in *both kinds*, and the *Church* constantly administred and received *in both kinds*, in obedience to his *Institution:* but 'tis now no less than *damnation* to say, that *one kind* alone is not sufficient. In the *primitive Church* it was generally received, that *the Souls of the Faithful, after they are deliver'd from the burden of the Flesh, are in Joy and Felicity.* Now you teach that they go first to *Purgatory*, a place of Pain and Sorrow, inferior in nothing but the duration, to *Hell* it self.

De Consecr. Dist. 2. Sess. 13.

Conc. Trid. Sess. 21. Can. 1.

Other Instances I might add to shew, that you your selves do no otherwise follow the *Fathers*, than as you esteem them to have follow'd the *Truth*, and therefore have thought fit to forsake them in the several *Points* I before mentioned: And therefore certainly you ought not to condemn us, if we pay *no other deference* to them: nor appeal to them but only as *Witnesses* of the *Doctrine* of the *Church* in those Times, not as *Judges* and *Masters of our Faith.*

9. Ad Pag. IV.] Reply. "*And in all these several ways you* "*say you have shewn us to be Mistaken, insomuch that there* "*has not been any thing like an Argument produced against* "*your Faith, or to justify your Schism, but what has been* "*abundantly Answer'd and Refuted.*

10. *Answ.*] This, *Sir*, is a Boast which I believe the World will think you might very well have spared at this time. I need not send you back, as you have done us, to our *Ancient Authors*; and desire you once more to consider what has been offer'd, both from *Scripture* and *Antiquity*, by *Monsieur du Mornay*,

nay, *Aubertine*, *Chamiere*, *Blondell*, *Daillé*, *Larrogue*, and Others abroad; by Bishop *Jewel*, Bishop *Morton*, A. B. *Usher*, Dr. *J. Forbes*, Dr. *White*, Dr. *Burrow*, and many more of our *own Country*: and whose Names among the wisest even of your own *Church* are much more valued, than for a *Cocsius* or a *Brerely* to be able to obscure them. I appeal only to the present Times to witness against you; and would intreat you, before you tell us any more of your *Performances*, to give some good *Reply* to that *Catalogue* I have sent you of above *fourty Treatises* lately published in all these kinds of Arguments that you speak of; and your declining of which do's not very well suit with such vain Pretences.

11. *Ibid.*] You add; "*That you have so far complied* "*with the Infirmities of your Adversaries, that you have* "*left no Stone unturn'd to reduce them to the Unity of the* "*Faith, and that by meekness as well as powerful Rea-* "*soning.*

12. *Answ.*] It must be confess'd indeed that you have not been wanting in your Endeavours to convert us. Your *Zeal* has even equall'd that which our *Saviour Christ* once remark'd, or rather reproved in your Predecessors the *Scribes* and *Pharisees*: and I would to God it had not too often produced the same Effect also. As for the *Means* that you have made use of for the carrying on of this Work, I have already in part recounted them to you. And shall only now add, that if your *Meekness* has been no *greater*, than your *Arguments* have been *powerful*, we shall have as little cause to applaud the *One*, as we have hitherto had to be convinced by the *Other*. And indeed whosoever shall consider your behaviour towards those you call *Hereticks*; will find that some Other word would better have suited your *Character* than that of *Meekness*. If there be any, who deluded by your present pretences of *Moderation* doubt this, let them look only upon the *Actions* of a *neighbour Kingdom*, and whose *Clergy* has ever been esteemed the *most moderate* of your *Church*. For if such a deportment as theirs towards our *Brethren*, be the Meekness you boast of; I shall only beg leave to say with *Solomon*, that then *the tender Mercies* of some Men *are Cruel*. Prov. 12. 10. But you go on to shew us wherein you have

 made

made a testimony of this *Meekness*: You say,

13. Ibid.] "*You have not only condescended to satisfy the* "*curiousity of them that have more leisure by writing large* "*Volumes upon every particular Controversy*——*but you have* "*gone a shorter way to work; and to some have manifested the* "*unerrable Authority of the Church of Christ, against which* "*he had promised* that the Gates of Hell should not pre- "vail. *Others you have shew'd it from the nature of* Truth "*and* Error, *and the* Impossibility *that a* Universal Tra- "dition *could fail, especially when* God *had promised that* "*the* Words He would put into their *Mouths*, should not "depart out of their *mouths*, nor out of the *Mouths* of "their *Seed*, nor out of the *Mouth* of their *Seeds seed*, "from hence forth and for Ever. *To others you have pro-* "*ved the Innocence and Antiquity of your Doctrine from the* "testimony of learned Protestants themselves.

14. Answ.] This indeed was a great *Condescension*; that being so well satisfied on all these accounts that you had the *Truth* your selves, you should so far vouchsafe, as for our sakes, to *prove* that you had so. But truly, unless you can produce some better *proof* that your *Church* cannot *Error* than this, that our *Saviour* once said of his *Church*, That *the Gates of Hell should not prevail against it*, you will never satisfy any reasonable Man of it. How often, *Sir*, have you been told, that here is something indeed to establish the *Perpetuity of the Church*, but nothing of its *Infallibility*. Unless you will suppose (what you know we utterly deny) that the *Church* cannot subsist except it be *infallible* in every Point. The *Church* may fall into *many Errors*, and yet continue a *Church* still. A Man is never the less a Man, because he has an *Ague*, or some other *Distemper* upon Him. And whilst the *Church* thus subsists, *Christ's Promise* is made good, that *the Gates of Hell should not prevail against it*. Though now, *2dly*, Were the *Infallibility* of the *Church* in this Text clear to a Demonstration, yet still the main Thing would be wanting, how to prove *your Church* to be *the Catholick Church*, and to have alone the right to this *Promise*, which for ought appears from this Passage *any Other* may pretend to upon as good grounds as She.

15. Again

15. Again; As to the Point of *Tradition*, With what confidence can you say it is impossible that should fail, seeing the *Instances* I have before given of your departure from the *Tradition* of the *Primitive Fathers* in so many particulars, plainly show that it has fail'd? For your argument which you alledge from *Isa.* 59. 20. It has the same Faults with the foregoing, and one more. For that passage; *1st*, If it speaks any thing at All of these Matters, it is for the *Perpetuity*, not *Infallibility* of the *Church*. *2dly*, That there is not One word in it of any priviledg, either in the *One* or the *Other* kind bestow'd upon *your Church* in particular; and the *Greek*, or any *other Church* may as reasonably argue from it as your selves. Nay, *3dly*, 'Tis plain from the *Context* that it do's not belong to any of us, "the *Covenant* here spoken of being made with *Zion*, *and those* "*that turn from Transgression in Jacob*; that is (as St. *Paul* himself applies it, *Rom.* 11.) to the *Converts Jews*, when they shall come in and embrace the *Gospel of Christ*.

16. And for your last *Method*, the Concessions of *Protestants* themselves, this will but little avail you: seeing if it could be proved that any of our *particular Writers* had said some things in favour of your Doctrine, this would be of no force against any but themselves, any farther than their Arguments shall upon Examination be found to warrant their Assertions. We have often told you, that our Faith depends not on any *Humane Authority*. Such Concessions may shew the *weakness* or *Error* of him that made them, but they are nothing available to prescribe against the *Truth* of the *Gospel*. And this, I say, supposing that you could produce the *Opinions* of *Protestants* (as you pretend) in favour of your *Doctrines!* But now let me tell you, *the Collection* to which you refer us, has been found so very insincere by those who have had occasion to examine it, that should we allow these kind of Authorities to be as *conclusive* against us as you can desire, you would not yet be able either to advantage your selves, or to convince any others by them.

17. Ad *Pag.* 5.] You see, *Sir*, what little reason we have to expect very much from these *Methods*, which in your great *Humility* you have condescended to make use of in order to our Conversion. And we cannot but congratulate our good Fortune, that you seem to tell us you have yet some *better Arguments*

guments in reserve; those which you say MIGHT have been brought to prove the *Authority* of your *Church*. And though you think us so fond of flying off to particular Disputes, that no *Arguments* can keep us from them; yet I do hereby promise you, that when-ever you shall have clearly made out this *Proposition*, That *the Church of Rome* is *Infallible*, and whatsoever she proposes to be received by us is the *truly Catholick Faith*, without which there is *no Salvation*; and then shew me, How I shall *infallibly know*, amidst so many different *Proposals* of her Doctrine, what that *Faith* is which this *Church* teaches *as necessary to that End*; I will from thenceforth become as blindly obedient a Disciple, as the most implicit Believer whose Credulity you have ever yet imposed upon with these Pretences.

18. *Ibid.*] For your next Allegation, That you could never get us to take your *Doctrine* aright, if what I have heretofore said be not sufficient; I will once more put you in mind that you must first resolve to answer from Point to Point, *the Doctrines and Practices of the Church of* Rome *truly Represented*, before you can expect to be credited by us. And if from what we have *truly* said concerning you, you are indeed grown to be look'd upon (in your own words) *to be as bad as Devils, and your Doctrines as the Dictates of Hell it self*; though I believe in this excess you do something *misrepresent* both your selves and us; you may attribute it if you please to our *Calumnies* against you, but I believe all indifferent Persons will be able to find out some *better Reasons* for it.

19. Ad *Pag.* 6.] As for your *Expositions* which you from hence thought fit to publish to the World, as your last reserve for our *Conversion*; the World is sufficiently satisfied with what *sincerity* you have proceeded in them. And for what you add, in the *close* of this first Point, concerning the *Character* of the Times that we are fallen into, such as you say S. *Paul* foretold, in which *Men will not endure sound Doctrine*; it is indeed too true, but withal it is such a *Complaint* as is equally made on all hands, whilst every one thinks his own way the best. But I will, in return, send you to another *Character* of the *same Apostle* concerning these Days, which is all your own, 2 *Thess.* 2. *vers.* 3, to the 13*th*; and I think it is *so plain*, that you may without an *infallible Interpreter* understand the meaning of it.

20. And

20. And thus far you pursue the *former Consideration*, of the *state of the Controversy between the Papists and Protestants in general*. Your next work is to give some accounts of your *Disputes with us of this Church in particular*.

21. You begin with the History of the first Conversion of the English by *Augustine* the *Monk*, sent hither by *Pope Gregory the Great*. But your account of it is so very uncertain, that I would willingly hope, however you quote *Bede* for it, yet that you never read one word of him, but took it upon the Credit of one of your *New Converts*, whose Errors in this Point you have as blindly embraced, as his Book testifies him to have most implicitly taken up your Prevarications. *Reason and Authority.*

22. Ad *Pag.* 7.] Reply. "You tell us, That *notwithstanding the long want of intercourse with* Rome, *and the Members of that Communion, occasion'd by great Oppressions and Persecutions during the reign of* Pagan Kings, *yet had there not many Errors crept into this Christian part of the Nation. For S.* Augustine *found only two Customs amongst them which he could not tolerate, the One their* keeping *Easter* at a wrong time, *and the Other some Errors in the* Ceremonies in Administring Baptism. *These two he earnestly sollicited them to Amend, but they were Obstinate, and would not suffer any Reformation in those two Points, TILL God was pleased to testify his* Mission, *and the Authority he came with, by the Authentick Seal of* Miracles.

22. *Answ.*] In which *Relation* you are many ways mistaken. For, 1*st*, As to the *intercourse* that you say was a long time lost between *Rome* and the *British Churches*, by reason of the *Persecutions* of *Pagan Kings*; this is not easy to be credited: It being the middle of the 5*th Century* e're the *Romans* left this *Island*, and the *Saxons* were called into it. It was near the middle of the 6*th* before the *Britains* were dispossess'd of the rest of their Country, and forced to retrench themselves within the Mountains of *Wales*. During all this time their intercourse with *Rome*, if they had any, might well have continued; and it was not fifty Years after, that *Austin* the *Monk* came into *England*. 2*dly*, you say, that *Austin* found only *two*

Customs among the Christians here that he could not tollerate. 'Tis true indeed, upon the second meeting that he had with *the British Bishops*, he told them, "*That though in many things they* "*were contrary to the custom of his Church, yet if in those two mens-* "*tioned they would obey him, and joyn with him in preaching the* "*Gospel to the Saxons, he would bear with them in the rest:* But did they therefore acknowledg his Authority in complying with his Desires? so you would make us believe. "*They were* "*Obstinate*, say you, *TILL God was pleased to testify his Mis-* "*sion, and the Authority he came with by the Authentick Seal of Mi-* "*racles.* As for his *Miracles*, we have no great Opinion of their Authority, since we read in the passage to which I just now referr'd you, that *Antichrist* himself shall come with this *Attestation.* It is the *Doctrine* that must give credit to the *Miracles*, not these to the *Doctrine.* Should an *Angel from Heaven preach any other Gospel than that which we have received*, St. *Paul* has commanded us, for all the Wonder, to bid him be *Anathema.* But I return to the *History*, in which you so notoriously prevaricate, that I cannot imagine how one that pretends in this inquisitive *Age* to deliver the *Antiquities* of his own *Country*, durst betray himself so notoriously ignorant of it. See, *Sir*, the words of your own Author *Bede*, expresly contrary to your Allegation. "*But they answer'd, that they would do nothing* "*of all this, nor receive him for an Arch-Bishop.* Insomuch that *Austin* came to high words with them, threatning them with that Destruction which they afterwards, to their cost, met with from his new *Saxon Converts.* And your illustrious Annalist Card. *Baronius*, cannot forbear making some severe Reflections upon the State of our *Island* at that Time, as if God had therefore given it into the hands of the *Barbarians*, because of the *refractory* and *schismatical Minds of these Bishops.*

Bede Lib. 2. c. 2.

Gal. 1. 9.

Bede. Loc. cit.

Baron. Annal. Tom. 8. An. 504.

23. *Ibid.*] Reply. "*Your Adversaries* (you say,) *acknow-* "*ledg, that when St.* Austin *came into* England, *he taught* "*most, if not all the same Doctrines the* Roman Catholick "Church *now teaches*, &c.

24. *Answ.*] If S. *Austin* (as you call him) taught the *same Doctrine* which *Pope Gregory* the Great taught, who sent him

† hither,

hither, and whose Disciple we are told he was, I must then put you in Mind that a *very Learned Man* has lately shew'd you (and I may reasonably presume you could not but know it) that he *did not teach most, much less all the Doctrines which you now teach.* No, Sir, the *Mystery of Iniquity* was not yet come to Perfection; and tho your *Church* had even then in many things declined from its *first Faith*, yet was it much more pure than now it is. Had you when you took this *Pretence* from your Friend Mr. *Brerely*, look'd into the *Answer* that was at large made to it; I am perswaded you would have been asham'd to have again advanced so *false* and *trifling* an *Objection.* Look, Sir, I beseech you into *the Protestants Appeal*, or if that be too much for *one of your Employments*, look into the *Treatise* to which I refer you: There you will find, 1. That the *Scripture* was yet received as *a perfect Rule of Faith.* 2. The Books of the *Maccabees*, which you now put into your *Canon*, rejected then as *Apochryphal.* 3. That *Good Works were not yet esteem'd meritorious:* Nor, 4. *Auricular Confession* a *Sacrament.* That, 5. *Solitary Masses* were *disallow'd* by him: And, 6. *Transubstantiation* yet unborn. That 7. The *Sacrament* of the *Eucharist* was hitherto administred in both *kinds:* And, 8. *Purgatory* it self not brought either to *certainty* or to *perfection.* That by consequence, 9. *Masses for the Dead* were not intended to deliver *Souls* from *those Torments:* Nor, 10. *Images* allow'd for *any other purpose* than for *Ornament* and *Instruction.* 11. That the *Sacrament* of *Extreme Unction* was yet *unform'd*; and even 12. The *Pope's Supremacy* so far from being then establish'd as it now is, that *Pope Gregory* thought it to be the *fore-running of Antichrist, for one Bishop to set himself above all the rest.* These are the *Instances* in which you have been shewn the vast difference there is between Pope *Gregory*'s Doctrine, and that of the *Council of Trent*; and which may serve for a *Specimen* to satisfie the *World* with what *Truth* you pretend, that we acknowledg that S. *Austin* when he came into *England, taught most, if not all the same Doctrines that you now teach.* And this may also suffice for your next Argument founded upon it, *viz.*

Protestants Apology, p. 57, &c. 2d Edit.

Prot. Appeal, lib. 1. cap. 2.

Vind. of the Answ. of some late Papers, p. 72, &c.

25. Add pag. 7, 8.] Reply: "*That these Doctrines and* "*Practices were either then taught and exercised by the British* "*Christi-*

"*Christians also, or they were not. If they were not taught*
"*by them, certainly we should not have found them so easily*
"*submitting to them. If they were taught by the British*
"*Bishops also, then they were of a longer standing than S.* Au-
"*stin's time: and we must either grant they were introduced*
"*by the first Preachers of the Gospel here, or evidently shew*
"*some other time before St.* Austin *when this* Church *em-*
"*braced them.*

26. *Answ.*] A *Dilemma* is a terrible thing with Sense and Truth, but without them 'tis a ridiculous one; as I take this to be. For,

1. It is evident from what I have before said, that *Austin* did not teach the *same Doctrines*, nor establish the *same Practices* that you do now teach and establish; but did indeed in most of your Corruptions differ from you. So that like *the unwise Builder*, you have erected a *stately Fabrick*, and *founded it upon the Sand.*

2. Had he been as very a *Romish Missionary* as your self, yet is your *Argument* still inconclusive. For whereas you suppose the *Brittish Bishops* submitted to him, they were on the contrary so far from either obeying his *Authority*, or following his *Prescriptions*, that, as I have shewn you, they utterly rejected both: and I will presently add, that for above a *hundred* Years after his Death, they utterly refused so much as to *communicate with his Proselytes*, nor esteem'd them any more than *Pagans.* So that I may now turn your own *Argument* upon you, that seeing they had such an Abhorrence for *Austin* and his Followers, that they look'd upon them no better than *Heathens*, it very probably was, because they neither approved what he *taught*, nor saw any cause to submit to that *Authority* to which he *pretended.* You see, *Sir*, what an admirable *Argument* you here flourish with; and how little cause we have to expect any great *Sincerity* from you in *other matters*, when in the very *History* of your *own Country* you so wretchedly prevaricate, and against the express *Authority* of that very *Person* whom you *quote* for your Relation.

27. Having thus given us a proof either of your *Skill* or your *Integrity* in the account of the *first Conversion of our Island* under *Pope* Gregory *the Great*; you next make a very large step as to the

the progress of your *Religion*, and such as still confirms me more and more, how very unfit you are to turn *Historian*.

28. Add pag. 8.] Reply. "*This Faith and these Exercises* "(say you) *taught and practised by* St. Austin *were propa-* "*gated down even till King* Henry the VIIIth's *time.*

Answ.] In which account, whether we are to complain of your *Ignorance* or your *Unsincerity*, be it your part to determine; this I am sure, they cannot both be excused.

29. I have already shewn you that that *Faith* which was found in the *Church of England* in King *Henry* the VIIIth's time could not have been propagated down from the time of *Austin*'s coming hither, seeing that *Monk* neither taught nor practised the greatest part of those *Corruptions* which were afterwards by degrees brought into *ours*, as well as into the *other Churches* of the *Roman Communion*. But however not to insist upon this *Fundamental Mistake*: Can you, *Sir*, with any Conscience affirm, that the *Doctrine* which you now teach was till King *Henry* the VIIIth's time without interruption *received* and *practised* in this *Country*?

30. First; For the *Brittish Bishops* whom you before bring in as submitting themselves to *Austin*; your own Author *Bede* expressly declares that in his time (which was an hundred Years after the Death of *Austin*) they entertain'd *no Communion with them.* "*Seeing* (says he) *to this very day it is the Custom of* Lib. 2. cap. 20. "*the* Britains *to have no value for the* Faith *and* Religion *of the* "English, *nor to* communicate *with them any more than with* Pagans. Which *Henry* of *Huntingdon* thus confirms: "*That neither the* Britains *nor* Scots, (*i. e.* Irish) *would communicate with* Lib. 3. Hist. "*the* English, *or with* Austin *their Bishop any more than with* Pagans. So that for one Age, at least, the *British Bishops* then neither own'd the *Authority* of your *Church*, nor had any manner of *Communion* with the *Members* of it. But,

31. Secondly; Have you never heard of some *other Kings* of *England*, who, with their *Parliaments*, have most stifly opposed the Pretences of the *Pope*, and refused all *Messages* from Him, and made it no less than *High-Treason* for any one to bring his *Orders* or *Interdicts* into the *Kingdom*? What think you of another *Henry*, no less brave than his Successor, whom

you

you so revile, in his Defence of himself against *his Rebellious Subject*, but *your Saint*, *Thomas a Becket*? I could add many *Acts of Parliament* made long before King *Henry* the VIIIth's time to shew you, that tho he indeed proved the most successful in his Attempts to shake off the *Pope's Authority*, yet that several other of *our Princes* had shewn him the way, and that the Usurpations of that See were neither quietly own'd, nor patiently submitted to by his *Royal Predecessors*. And then,

32. Thirdly; For the matter of your *Doctrine*, it must certainly be a great piece of *Confidence* in you to pretend that this came down such as you now believe and practise, from the time of *Austin the Monk*, to King *Henry* the VIIIth's days. I speak not now of the great Opposition that was made to it by *Wickleffe*, tho supported by the *Duke of Lancaster*, the *Lord Marshall of England*, and divers others of chiefest note in this Kingdom, in the time of *Edward* the Third, and *Richard* the Second. I need not say in how many Points he stood up against the Doctrine of your *Church*; what a mighty Interest he had to support him against the Authority of the *Pope*, and the Rage of the *Bishop of London* and his other Enemies on that account; so as both freely to preach against your Errors, and yet die in Peace in a good old Age. The number of his Followers was almost infinite, and tho severe Laws were afterwards made against them, yet could they hardly ever be utterly rooted out. But yet, least you should say that *Wickleffe* was only a *Schismatick* from your *Church*, which constantly held against him; I will rather shew you in a few *Instances*, that even the *Church of England* it self, which you suppose to have been so conformable to your present *Tenets*, was in truth utterly opposite to your Sentiments in many Particulars. And because I may not run out into too great a length, I will insist only upon two, but those very *considerable Points*.

33. The first is the Doctrine of *Transubstantiation*: which as it came but late into the *Roman Church*, so did it by Consequence into *ours too*. Certain it is, that in the 10*th Century* the contrary Faith was publickly taught among us. Now, not to insist upon the Authority of *Bede*, who in several parts of his Works, plainly shews how little he believed your Doctrine of *Transubstantiation*; this is undeniably evident from the *Saxon Homily* translated by *Ælfrick*, and appointed in the *Saxons* time

time to be read to the People at *Easter* before they received the *Holy Communion*; and which is from one end to the other directly opposite to the Doctrine of the *Real Presence* as establish'd by your *Council* of *Trent*. And the same *Ælfrick* in his Letters to *Wulfine Bishop of Scyrburne*, and to *Wulfstane Archbishop of York*, shews his own Notions to have been exactly correspondent to what that *Homily* taught. "*The Housell* "(says he) *is Christes* Bodye *not* bodelye, *but* ghostlye. *Not* "*the* Bodye which he suffred in, *but the* Bodye *of which he* "*spake when he blessed* Bread *and* Wyne *to Housell a night* "*before his suffring, and said by the* blessed Bread, *Thys is my* "Bodye, *and agayne by the* holy Wyne, *This is my* Bloud *which* "*is shedd for manyo in forgiveness of Sins. Understand nowe that* "*the* Lord *who could turn that* Bread *before his suffering to his* "Bodye, *and that* Wyne *to his* Bloude ghostlye, *that the self-* "*same* Lorde *blesseth dayly through the Priestes handes Bread and* "*Wyne to his* ghostlye Bodye *and to his* ghostlye Bloud. All which he more fully explains in his other Letter. Nay it appears by a Recantation of *Wickleffe* mention'd by *Knyghton*, that even in the latter time of that Man's Life there was no such *Doctrine* then in *England* as *Transubstantiation* publickly imposed as an *Article of Faith*. By all which it is evident that your great *Doctrine* of *the Real Presence* with all its *necessary Appendages*, was not, as you pretend, propagated down from *Austin's* to King *Henry* the Eight's time, but brought in to the *Church* some hundreds of Years after that *Monk* died.

H. de Knyghton de Event. Anglice *l.* 5. *p.* 2647, 2648.

34. The other Instance I shall offer to overthrow your Pretences is no less considerable, *viz.* the *Worship of Images*. It is well known what Opposition was made not only by the Emperor *Charles* the Great, and the *Fathers* of the *Synod* of *Franckfort*, but by the *French Clergy* in their *Synod* at *Paris*, and by almost all the rest of the *Bishops* of the *Western Church* against your pretended General Council of *Nice*, wherein this Doctrine was first establish'd. The Definitions of this *Council* being sent to the *Emperour* out of the *East*, he transmitted a *Copy* of them into *England*. Hereupon *Alcuinus*, who had formerly been his *School-master*, wrote an *Answer* to him in the Name of the *Clergy of England*, to declare their dislike of *this Doctrine*: and the account of which our ancient *Histories* give us in these words. "*In the Year from the Incarnation*

Hoveden. Annal. ad Ann. 792. Simeon Dunelm. Hist. p. 111. Mat. West. ad An. 793. Spelm. Conc. Tom. 1. p. 306.

"*of our Lord* 792 Charles *King of* France *sent to* Britain *a* Synode Booke *which was directed unto him from* Constantinople: "*in the which Book alas! many things unconvenient and contrarye* "*to the true Fayth were found: in especial, that it was esta-*"*blyshed with a whole consent almost of all the Learned of the* East, "*no less than of* three hundredth Bishops *or more, that Men* "*ought to* worship Images, *the whiche the* Churche of God *DOTH* "*UTTERLYE ABHORRE. Against the whiche* Alcuine *wrote an Epistle wonderouslye proved by the Authoritye of* "Holy Scripture, *and brought that* Epistle *with the same Booke,* "*and Names of our* Byshops *and* Princes *to the* King *of* France. And thus neither was this Doctrine nor Practice propagated down from *Austin* to King *Henry* the Eighth; but on the contrary unknown to *Austin*, and rejected as you see by the *Church* of *England*, almost 200 Years after his first Conversion of it.

35. *Ibid.*] And this may suffice to shew both your Skill in *Church-History*, and the little pretence you have for that vain and most false Assertion, "*that your Religion was* "*taught and practised by S.* Austin, *and propagated down even to* "*King* Henry *the* Eighth's *time*; whereas indeed it is made up of such Corruptions as crept into it long after his Decease. Your next business is to rail at King *Henry* the Eighth, which you do very heartily, tho let me tell you that better Men than you are, even of your own *Communion*, and who were much more acquainted with the Affairs of those Times, speak better things of him. And had he been as bad as you are able to represent him, yet I could send you to some of the *Heads* of your *Church*, who have as far excell'd him in *Wickedness* as ever any of your *Canonists* have pretended they did in *Authority*. But the Merits of Princes, as well as ordinary Persons, are measured by some Men, not according to their real worth, but as they have served their Interests, or opposed the Usurpations. And tho King *Henry* the Eighth be now such a *Monster*, yet had he not thrown off the *Pope's Supremacy*, you would have made no difficulty to have forgiven him all his other Sins whilst he lived, and would have found out somewhat to justify his Memory now he is dead. We know how one of the best *Popes* of this last *thousand* Years called Heaven and Earth to celebrate the Praises of a *Traytor* that had murder'd his *Master*, and

See *Thuanus*.

and possess'd himself of his *Empire*. And *Cromwell* himself, tho a Usurper, and Heretick, yet wanted not his *Panegyrists* among those pretenders to *Loyalty*, who now cannot afford a good word to the *Honour* of a *Prince*, from whose Royal Line their present *Sovereign* at this day derives his Right to the *Crown* he wears.

36. But however, were the Vices of that *Prince* otherwise never so detestable; yet I shall leave it to the World to judg who proceeded with the most *Care* and *Sincerity* in the Point you insist upon of his Divorce with Q. *Catherine*: the *King* who consulted almost all the Learned *Men*, as well as the most famous *Universities* of *Europe*, and then acted according to their Determination: Or the *Pope* who by his notorious jugling with him in the whole process of that Affair, shew'd that he resolved to decide it not by any Laws of *God* or the *Church*, but meerly as his greater *Interests* with the *Emperor* or the *King* should move him to do.

37. *Ibid.*] The next step you make is from King *Henry*, to his Son King *Edward* the Sixth. And here you tell us,

Reply, p. 8.] "*That as* Schism *is commonly follow'd with* Heresy, *so now the* Protector, *who was tainted with* Zuinglianism, *a Reform from* Luther, *endeavour'd to set it up here in* England.

In which you again discover your *Zeal* against us, but not *according to Understanding*. There is hardly any one that knows any thing of the beginning of this *Reformation*, but will be able to tell you that the chief *Instrument* of it was one whom you have not once mentioned, *Arch-bishop Cranmer*. I will not deny but that the Protector concur'd with him in his design, but whether he was *Zuinglian*, or what else, neither you nor I can tell. Dr. *Heylin*, who on this occasion is usually your *Oracle*, seems rather to think he was a *Lutheran*, tho easie to be moulded into any form. But this I know, that had you been so well vers'd in these things, as one who pretends to write *Historical Remarks* ought to be, you would have spared that idle Reflection of *Zuinglius*'s being a *Reform from Luther*, it being evident to those who understand his *History*, that neither himself, nor the *Cantons* in which he preach'd were ever *Lutherans*.

See your *Hist. Coll.* p. 103.

Hosp. Hist. Sacram. par. 2. p. 33. Lampadius par. 3. p. 435. Sculterus Annal. ad An. 1516.

Lutherans. But on the contrary, whereas *Luther* appear'd but in the Year 1517, *Zuinglius* began to preach against the Corruptions of the *Church* of *Rome* some Years before, when *the very Name of* Luther *was not yet heard of:* And had several *Conferences* with *Cardinal Matthews* then in *Switzerland* to this purpose, before ever the other appear'd in publick against them. So unfortunate a thing is it for Men to pretend to be witty upon others, without considering their own *blind side.* But you go on;

38. Ad pag. 9.] Reply. " *And from that time the* Catholick Doctrine *which had been taught by our first* Apostles, " *and propagated till then, began to be rejected and accused* " *as Erroneous, Superstitious, and Idolatrous, and they who* " *profess'd it,* persecuted.

Answ.] This is still of the same kind, as *false,* as it is *malicious.* How false it is that the Doctrine you now profess was either *planted* here by our *first Apostles,* or *propagated* till this time in the *Church of England,* I have already shewn. And for the *Persecution* you speak of, methinks you should have been asham'd to mention that word, being to name Q. *Mary*'s Reign in the very next Line. But what at last did this *Persecution* amount to? Were any *Roman Catholicks* banish'd, or put to death for their *Religion*? Were the *Laws* turn'd against them; or any *Dragoons* sent to convert them? No; *Bonner* and *Fisher,* and two others, *Heath Bishop* of *Worcester,* and *Day Bishop* of *Chichester* were deprived of their *Bishopricks,* and the three first *imprison'd.* A very few of the inferiour *Clergy* suffered in the same manner, and all after much provocation. This was the very utmost of what you call *Persecution*: and soon after we meet other kind of *Trials:* For this *King* dying,

39. Ibid.] Reply. You tell us " The *Catholick Religion* " *began again to bud forth under* Q. Mary.

* *See* Dr. Burnet's *Cont. of his Refl. on* Varillas *p.* 4, 5.

Answ.] And then as if you were afraid of *burning your Fingers* in those *Fires* which Her * *Persecution* kindled against us; you immediately pass to Her *Sister's Succession:* And to whose Reign I will so far comply with you, as to pass

 with-

without one word of *reflection*, which you know I might here have occasion enough to make.

40. *Ibid.*] Reply. "*But that Bud being early nipped by her* "*Death*, Queen Elizabeth, *by the Advice of the new Coun-* "*cil which she chose, and to secure her self in the Throne,* "*resolved to destroy the* Catholick *Interest, and set up a* "Prelatick Protestancy, *which might have the Face of a* "Church. *But other pretended Reformers opposed her* Pre- "lats, *and call'd their Orders* Anti-christian, *and would* "*needs have the* Rags *and* Remnants *of* Popery, *as they cal-* "*led them, taken away: Telling them, that if the* Word of "God *was to be the* sole Rule *of* Reformation, *such things* "*as were not to be found in that* Rule *were certainly to be re-* "*jected.*

Answ.] The *Method* by which Queen *Elizabeth* proceeded in her *Reformation*, was such as will sufficiently justify both her *Piety* and *Prudence* in the choice of it. Never was more care taken that nothing should be done out of *Interest* or *Passion*; but all things be establish'd upon the best and surest Foundations. And had not some *misguided Zealots*, out of a too great *Affection* to those *Models* they had seen abroad, run into unreasonable *Oppositions* at *Home*, the *Church of England* had at this day been the most *flourishing*, as it is the *most Primitive Church* in the *World*.

41. But though this then be a Matter justly to be lamented by Us, yet certainly you have no cause to complain of that great *Queen's* proceedings towards you. It is well known how many Years pass'd before any severe Laws were made against *Recusants*; and how the Attempts of the *Pope*, and the *King of Spain* from Abroad, and of your *Brethren* in compliance with them at Home, forced her to that Severity, which was afterwards, but with great *Moderation*, used against you. *Bonner*, though infamous for his *Cruelties* in Queen *Mary*'s days, was yet suffered to go in safety now. *Heath* lived not only in great security, but even in favour with the *Queen* her self. *Tonstal* and *Thirleby*, found a Retreat with the *Arch-Bishop* at *Lambeth*: The rest of the *Bishops* continued in quiet amongst us; only three chose to retire beyond Sea. When the *High Commission* was

was eſtabliſh'd for *viſiting* the *Churches of England*, they were expreſly ordered by her *Majeſty*'s *Injunctions* to reſerve *Penſions* for thoſe that refuſed to continue in their *Benefices:* And the *Reformation* it ſelf appear'd ſo reaſonable to them, that of *nine thouſand four hundred* beneficed Men in *England*, there were but *fourteen Biſhops*, *ſix Abbots*, *twelve Deans*, *twelve Arch-Deacons*, *fifteen Heads of Colledges*, *fifteen Prebendaries*, and *eighty Rectors of Pariſhes* that left their *Benefices* upon the account of *Religion.* Conſider, *Sir*, this procedure, and then compare it with that of the *Queen* her Siſter; or if theſe things be too far out of your reach, look upon the *Methods* that have been uſed in our *Neighbour Country*, and that not in the ſevere Accounts of any particular Perſons, but in the publick *Edicts*, in the Report which one of your own Party, *Monſieur le Fevre* has publiſh'd with the *King's Permiſſion*; and then ſay freely, which has moſt in it of the true Spirit of *Chriſtianity*, the meekneſs whereby this *Princeſs* eſtabliſh'd the *Truth* in her *Kingdoms*, or that furious *Zeal* which has been *employ'd* to *root* it out of this *Other*.

42. *Ad Pag.* 9.] Reply. "*From that time* (you ſay) *the Na-*
"*tion has been variouſly agitated with Diſputes.*

Anſw.] And give me leave to tell you we are in great meaſure to thank you for it. They were your *Brethren*, that creeping into *Chambers* and *Conventicles*, under pretence of a purer Reformation, endeavoured to divide us among our ſelves, and eſpecially to draw as many as they could from the Eſtabliſh'd Religion, which you have ever the moſt hated. Such was *Faithfull Commin* in the *9th* Year*: *Father Heath* in the *10th* of that *Queen*'s Reign: and both diſcover'd to be *Prieſts* in *Maſquerade.* And it was in this very Year † 1568 that the *Puritans* chiefly began to appear: And the *Heads* of them which our *Hiſtorians* mention, *Hallingham*, *Coleman*, and *Benſon*, are named in a Letter that dropt out of *Father Heath*'s Pocket, to have been ſome of *your Emiſſaries.* How far the ſame Policies have kept open our Diviſions ſince it is now no longer a *Myſtery.* We know how Proviſion has been made to tutor up *Scholars*, not only in *Learning*, but in *Handy-craft* Trades too, in *Italy*, *France*, *Germany*, and *Spain:* How they have been taught

* *See Foxes & Firebrands, Part* 1, *&* 2.

† *See* Camden's Eliz. ad Annum 1568.

Foxes and Firebrands, Part 1. *p.* 37. Ed. 80.

See A.B. Bramhall's *Letter to A. B.* Uſher. *p.* 611.

taught twice a Week regularly to dispute *pro* and *con*, concerning *Presbytery*, *Independency*, *Anabaptism*, *Atheism*; every one to take his part among us, according as his *Fancy* or *Genius* leads him. Who was it but a St. *Omer's Jesuit* that confess'd (as we are credibly informed) that they were twenty Years in hammering out the Sect of the *Quakers?* And indeed the Principle they go upon to refuse all *Oaths*, is a neat Contrivance for *Priests* and *Jesuits* to avoid the *Oaths* of *Allegiance* and *Supremacy*, without a possibility of being discover'd. But this may suffice to shew how unreasonable you are to complain of those *Divisions* which your selves have in great measure been the *Authors* of amongst us: and shall, I hope, make us hereafter better understand one another, than to give you any longer the opportunity of keeping up these *Differences* amongst us, and then I am sure we need not much fear whatever you can do in your *own Shapes* to ruin us.

Foxes and Firebrands, Part 1. P. 7.

43. *Ibid.*] "*During this Time*, you say, *all things were* "*carried to an Extremity against you: so furious was our* "*rage against the Truth.*

Answ. But certainly you here again *make History*, and do not report things as they truly pass'd in those Days. I am sure if we may conclude any thing, either from the *Writings* or *Actions* of those Times, nothing can be more *moderate* than we shall find them both to have been. It was then our XXXIX *Articles* were drawn up, and in which I am confident you will not have the face to say, that things were *carried* to any undue *excess* against you. And if the *Homilies* in some Particulars may seem somewhat severe, yet I believe there are but *few Expressions* in them that you have not *very well deserved.* But this first *Dream* gives you occasion in the next *Paragraph* to run into a contrary Extravagance, and that as groundless as the foregoing: For you add,

44. *Ad pag.* 9, 10.] Reply. "*That things growing calmer in* "King James *and* King Charles *the* first *Time*, *such Calum-* "*nies and Accusations* (as had before been used) *were* "*looked upon by the more Learned Party as the Effects of Pas-* "*sion*; *and Moderation taught them to acknowledg the* Church "of

"of Rome *to be a* Mother-Church, *and that* Salvation *was*
"*to be had in Her. That many of those Accusations which*
"*were brought against Her, were but the Dreams of distracted*
"*Brains; and the more moderate Persons begun to look upon*
"*Her with a more favourable Eye.*

45. *Answ.*] I wish you had here given us some *Proofs* of what you say, that so we might have known who these *Learned Men* were, and what *those Charges* that they begun to leave off against you. It is well known how earnestly *King James* wrote against your *Church*; King *Charles the first* was your avow'd Enemy even to his *Death:* The most *Learned Men* of those Times have left such *Volumes* against you as you never were, nor ever will be able to Answer: and I shall hereafter shew you, that even those whom you alledge as excusing you from *Idolatry* (which is I believe in your own Estimation, our *severest charge* against you) are for all your Pretences, far from thinking that there is either *Falshood* or *Calumnie* in such an *Accusation.*

46. It is therefore great *Confidence* in you, without the least shadow of Authority for what you do, to represent such Eminent Persons as Favourers of your Doctrine. But this has been ever your way, and we ought not to wonder at it, seeing we can remember the time that we our selves were reported to be *Popishly affected:* and it is but a few *Months* since that some of you put out a book to shew an *Agreement* at this day *between the Church of England, and the Church of Rome*; though I suppose he may by this time begin to repent of an undertaking, which has brought nothing but infamy to the *Author* of so false and scandalous an Attempt.

47. What you mean by our acknowledging your *Church* to be a *Mother-Church*, I do not very well comprehend. We confess indeed it was a *Roman Missionary* that especially contributed to the Conversion of the *Saxons:* and this I believe no Man ever denied; but let me tell you, that if your own Historian *Bede* be to be Judg, our *Country* was much more beholden to the *Labours* and *Prudence* of the *Scots* & *French*, than to the *Romans.* Look into the *Account* that has lately been given by a *Learned Person* of our *Church* in His *Answer* to *One* of your *New Converts.* There you will find that they were *Columba, Aidan, Ced, Ceadda, Finan,*

Answer to Reason & Authority pag. 83, &c.

Finan, *Colman*, *Trumbere*, *Agilbertus*, and *Felix*, that restored *Christianity* and propagated it among the *Saxons*; when the planting of it by *Austin* was almost lost. Insomuch that at the Death of *Deus-dedit* Arch-bishop of *Canterbury*, there was in all *Brittain* but one *Bishop* of *Roman Ordination*, remaining; *viz. Wini*, who called in two *Brittish Bishops* to his Assistance for the Ordaining of *Ceadda* to be *Arch-bishop* of *York*. And to shew what great Obligations we have to own the *Church* of *Rome* as a *Mother-Church*; when things are now in peace, and the *Paschal Controversy* laid aside, and great Hopes that all things would come to a right understanding, *Wilfrid* returning from *Rome*, revived again the *Old Quarrells*, and forced *Colman* and his followers to retire into *Ireland*; St. *Chad* to leave his *Bishoprick* of *York*; and so deprived our Country of the benefit of so many excellent *Pastors*, as *Bede* himself, no Friend to them, could not chuse but give an extraordinary Character of them. But that you may see what little reason we have to acknowledge *your Church* above all Others to be *our Mother-Church*, I will lay this whole Affair in short before you. Our whole *Island* heretofore was divided into four *Languages*; of *Britains*, *Scots*, *Picts*, and *English*. As for the *Britains*, they were so far from being Converted by *Austin*, that at his coming he found an *Establish'd Church* amongst them, and that utterly refused to have any thing to do with Him. For the *Scots*, they were establish'd *Christians* before *Austin's* Time, under *Palladius* their *Bishop*; and your own *Annalist* carries their Conversion yet higher. The *Picts* embraced our Faith at the preaching of *Columbanus*, who came hither out of *Ireland*, 32 Years before *Austin's* arrival. And lastly, for the *English*, tho we are far from detracting any thing from the *Labours* of S. *Austin*, yet neither may we forget that the Glory even of their *Conversion* is not his alone; but must be ascribed to those other Holy Men who were His *Fellow-workers in the Gospel*, *Felix*, *Aidan*, *Ceadda*, *Lethardus*, &c. and some of which had begun before Him, and prepared the way for that *success* which afterwards attended his *Preaching*.

See *Mason* de Minist. Angl. l. 2. cap. 4. *Bede* l. 3. c. 6. Ibid. l. 2. c. 2. Ibid. l. 1. c. 13. *Baron.* ad Ann. 429. *Bede* l. 3. c. 4.

48. As to what you add, that they began to confess then too, that *Salvation was to be had amongst you*; it is what we do not any more deny at this day. We do hope that *some Men amongst you may be saved*, because we hope there may be *some*

in your *Church* who live in a more excusable *Ignorance* of the Truth, and that these holding still the *Foundation*, and being ready to submit to any Conviction that should be offer'd, may by God's Grace, and a general Repentance, even for their very *Errors* among the rest of their *unknown Sins*, be saved through *Faith* in *Christ Jesus*. But yet that you may not *mistake* our *Charity*, give me leave to tell you,

(1.) That we think it much more difficult for any one to be saved in your *Church* now, than it was before the *Reformation*; because that then your *Errors* were neither so well known, nor so fully refuted as they have been since: and therefore *Ignorance* was in *those Days* much more *invincible*, and by consequence more fit to *excuse* than it is now.

(2.) That for those who live, as you do, in a *Country* where you might, would you sincerely apply your selves to it, find sufficient means of *Instruction*, it is yet *more dangerous* than in those Parts where these Helps are wanting.

But especially (3.) will this hold good against *you* whom *God* has call'd to be the *Pastors of his Church*, and whose *Character* engages them to be in an especial manner, sedulous and inquisitive; Earnest in their Prayers, and unprejudiced in their Desires to know the *Truth*, more than against the *Lay-members* of your *Church*. So that however we will not judg you, yet neither can we with any comfort say that God will acquit you.

And (4.) for those whom by this *Argument* you endeavour to draw away from us; That we confess that Men in *your Church* may be saved, but that you utterly deny that they can be in *Ours*, and therefore it is best for them to be on *Yours*, that is, the *safer Side*. If they do indeed use all possible means to be satisfied in the *Points* in debate betwixt us; if they indifferently apply themselves to the examination of them; and after a diligent trial, remain at last convinced in their *Consciences* that yours is the *best* and *purest Church*; we shall then be encouraged to *hope well* of them, as we do of others of *your Communion*, notwithstanding such a *change*. But now, should *Interest*, or *Prejudice*, or any *Humane Motives* chance to have interposed to byas their *Judgments*, if they chuse your *Religion*, without this *diligent, and impartial Examination*, and suffer themselves *without Reason* to be *seduced* by you: We must freely profess

our

our *Charity* in this Assertion is not meant for them; nor do we think your *Church* in this *Case* any way of Salvation at all to such *Converts*, much less a *safer* than that of the *Church of England*. In short, the Sum of this Matter is; We hope *honest Men* may be *saved* in your *Communion*; but we are sure they *shall be* in *Ours*. Whether God will condemn you for professing *Errors* that you do not know to be such, we cannot tell, we believe he will not; Sure we are he would damn us, should we who are convinced of your *Corruptions*, be seduced by any base Motives to go over to you. And this is enough for *us* to know; The Other is *your Concern*, and do *you look to it*. But you go on, and tell us;

49. *Ibid.*] Reply. "*That the Aversion which the People had* "*imbibed from so long continu'd Slanders, could not be re-* "*moved*; *and the arising* Factions *in the State blew up the* "*Coals afresh, and pretended this Moderation was nothing* "*but an inclination to* Popery, *which so frighted the* Mo- "bile, *that they were ready to join with any Party that pre-* "*tended to suppress such a Monster as they thought it to be:* "*From hence came* Rebellions, *and the horrid* Murder *of* "King Charles *the First.*

50. *Answ.*] That the *People* had an *Aversion* to *Popery then*, I can easily believe, from what I have the satisfaction to find in them *at this day*. But that this *Aversion* sprung from any *Slanders* that had been laid upon you heretofore, I no more believe, than I do that it proceeds from our *Misrepresenting* your Doctrine now. No, *Sir*, believe me, there is enough in *Popery* to make an *honest* Man *hate* it, without raising any *Calumnies* against it to render it the *more odious*: and I do not find since your Endeavours to *vindicate* your selves against us, that it begins to be at all more liked than it was before.

51. For what you mention of the *Original* of the *Civil Wars* in *King Charles the First*'s Reign, I readily grant that the *fears* of *Popery* contributed much to blow up the People into *Rebellion*. But I am perswaded we must look somewhat farther, if we mean to rise up to the *true Authors* of them. Shall I tell you freely what I think? I do believe there was more at the bottom of those *Civil Wars*, than either the *People* did then be-

lieve, or it may be the *wiſeſt Men* are at this day able ſufficiently to dive into. But yet thus much we do *all* know,

1ſt, That the *King* himſelf in the very firſt breaking out of them, obſerved, that the *Fanaticks* proceeded upon *Popiſh Principles* againſt him. "*Their* Maxims (ſays he) *are the ſame* "*with the* Jeſuits; *their Preachers Sermons have been deliver'd in* "*the very Phraſe and Stile of* Becanus, Scioppius, *and* Eudæmon Johannes. *Their poor Arguments which they have deli-* "*ver'd in their* Seditious Pamphlets *printed or written, are taken* "*almoſt* verbatim *out of* Bellarmine *and* Suarez; *and the* "*means which they have uſed to induce a Credit of their Concluſions* "*with their Proſelytes, are purely and meerly* Jeſuitical *Fables,* "*falſe Reports, falſe Propheſies, pretended* Inſpirations *and* Divi- "nations *of the weaker Sex; As if now* Herod *and* Pilate *were* "*once again reconciled for the ruin of* Chriſt *and of his* true Re- "ligion *and* Worſhip.

See the King's large Declar. about the Scotch *Troubles*, p. 3, 4.

See his Majeſty's Declarat. after the Battel at Edg-Hill. *Kings Works*, part 2. pag. 213.

2. That in the Year 1640, there was diſcover'd to the *Arch-Biſhop of Canterbury* a Deſign, in which the *Pope*, *Cardinal Richlieu*, many of the *Engliſh Papiſts*, but eſpecially the *Jeſuits*, were concerned in ſtirring up thoſe Diviſions that had juſt before broke out in *Scotland*, for the Ruine of the *King* and of the *Arch Biſhop*. This may be ſeen at large in the *Hiſtories* of thoſe Times, and the very Papers themſelves may be found in Mr. *Ruſhworth's Collections*.

Vol. 3. p. 1310, *&c.*

3. That Sir *William Boſwell*, his Majeſty's Reſident at that Time at the *Hague*, and to whom this Diſcovery was firſt made; did find out "*that the* Romiſh Clergy *gull'd the miſled* "*party of our Engliſh Nation under a* Puritanical Dreſs. *That* "*they had received* Indulgences *from the* See of Rome *and* Coun- "cil *of* Cardinals, *to educate their Scholars in Principles and Te-* "*nets contrary to the* Epiſcopacy *of the* Church *of* England. "*That within the compaſs of two Years, above ſixty of the Romiſh* "*Clergy were gone out of* France, *to preach up the* Scotch Co- "venant, *and to pull down the* Engliſh Epiſcopacy, *as being the* "*chief ſupport of the* Imperial Crown *of our Nation.*

See to the Life of A. B. Uſher, *Append.* p. 27. *Letter* 17.

4. That *Arch-biſhop Bramhal* being in *France*, ſome time after the *King*'s Death, did there learn how all theſe things were managed: That in the Year 1646, above an *hundred Romiſh Clergy* were ſent over into *England*; who were moſt of them *Souldiers* in the *Parliament Army*; and were daily to correſpond

See Bp Uſher's *Life*, 293. *Letter*, p. 611.

reſpond with the *Romaniſts* in the *King's Army:* That in the Year 1647. they had a *Conſult* with one another, wherein they diſcourſed about the *Death of the King*, and *England's* being a *Commonwealth*; that hereupon the *Romiſh Orders* wrote to their ſeveral *Convents*, but eſpecially to the *Sorboniſts*, to know whether it might be lawful to make away the *King* and the *Prince?* In ſhort, that the *Sorboniſts* return'd, *That it was lawful for* Roman Catholicks *to work Changes in Governments for the* Mother-Churches *Advancement, and chiefly in an* Heretical Kingdom, *and ſo lawfully make away the King.*

5. * That after the Engagement at *Edge-Hill*, ſeveral *Romiſh Prieſts* were found among the ſlain of the *Parliament Army*. This Father *Salmonet* declares in his Hiſtory of thoſe *Civil Wars*, printed in *France*, with the *allowance of the King:* and adds, that the *Parliament* had two *Companies* of *Walloons*, beſides others of that Religion in their Army.

* Salmonet. Hiſt. des troubles d'Angleterre, liv. 3. p. 165.

6. When the Rebellion broke out in *Ireland*, it was we know bleſs'd with his *Holineſſes Letters*, and aſſiſted by his *Nuntio*, whom he ſent on purpoſe thither for that Service.

† Laſtly; that *Monſieur du Moulin* has confirm'd this with ſeveral plain Inſtances, which he declared himſelf ready to make a legal Proof of before his *Judges*, and after 17 Years attendance, in a *new Edition* of his Book deſired once more that he might be called to account for it, and yet *died* without being ever attempted to be *diſproved*.

† *Anſwer to* Philanax Anglicus. *pag.* 61.

Theſe things, I ſay, we know of this *Matter*, and therefore tho I do confeſs that the *Fears* of *Popery* was the pretence to blow up the *People*, yet whether there might not be ſome *other Perſons* and *Deſigns* at the *bottom*, I ſhall leave it to the *Reader* to conſider what *Credit* he will think fit to give theſe *Relations*, and then *judg* as he ſees *Cauſe*.

52. Ad pag. 10.] Reply. "*During this War, there was* "(you ſay) *a good underſtanding between the* Papiſts *and* "*the* Prelatick *Party, which was the cauſe of a no leſs* "*pleaſing Union after the Reſtauration of King* Charles *the* "Second *till* Shaftsbury *and his Adherents invented a ma-* "*licious Calumny, laying a* pretended Plot *to their Charge* "*——The Truth of which being detected by a ſubſequent real* "One, *the more moderate of the* Church of England *again*

"*began*

" *began to favour them: Only still the* Laws *enacted against*
" *them being in force, there were Persons enough ready to*
" *put them in Execution.*

Answ.] To all which I have nothing more to say, but that being come now to the Affairs of our *own Times*, I suppose every Man is already satisfied what to *believe* as to these things: Or, if he be not, I am sure there is nothing here to direct him. The accounts of these *Transactions* have been publish'd by *Authority*; and those who desire more nearly to consider them, may recur to *the History of the latter of the Plots* mention'd; and to the several *Trials* and *Narratives*, especially to Mr. *Coleman's Letters*, for his Information in the *former*.

53. Ad pag. 11.] Reply. " *In this posture were Affairs,*
" *when it pleased God to take to himself his late* Majesty:
" *No sooner was his present* Majesty *ascended upon the Throne,*
" *but he declared Himself a* Catholick: *yet was pleased to*
" *declare that he looked upon the* Church of England *as pro-*
" *ceeding upon* Loyal Principles, *and that he would protect*
" *Her. This gain'd the Hearts of that Party, and had so*
" *much Power over the* Parliament, *that notwithstanding the*
" *Conclusion of a* Sermon *preach'd before them, in which it*
" *was declared,* that an *English Man* might be *Loyal,* but
" not a *Papist,* that *Parliament testified its Loyalty to such*
" *a degree as shall never be forgotten.*

And thus after a long *Story* nothing to the purpose, and that too fraught (as we have seen) with many Falsifications, we are at last come to the Point to be considered, *of the Controversies that are now depending betwixt the two Churches*, and the *Original* whereof you here recount to us.

54. Ad pag. 11, 12.] Reply. " *This was the occasion of our*
" *following Controversies, and the first thing that appeared in*
" Print *against the* Roman Catholicks, *tho the* Author *of*
" *the* Present State of the Controversies *would not take no-*
" *tice of it. And the more considering Men of your Party*
" (you say) *look'd upon it as the throwing out of the Gauntlet,*
" *and*

" *and bidding defiance to all the Catholicks of* England. *This* " *produced a* Remonstrance *from you, and that an* Answer " *from the* Doctor, *and there* (as almost all our *Contro-* " *versies* have done since) *it ended, tho a* Reply *was pre-* " *pared and approved of. But it was thought fit by those* (*who* " *were to be obeyed*) *to let the* Controversie *die, rather than* " *stir up a Religious Litigation upon a Point which not only* " *the Protestations of* Catholicks, *but their Practices had justi-* " *fied them in.*

35. *Answ.*] What *you thought* of that Passage in Dr. *Sherlock*'s Sermon I cannot tell; but *others think* that by your Clamours against it you have given the *Doctor* occasion to satisfy the *World* that what he had said was but too true. And since you tell us that there is an *Answer* ready *prepared* and *approved*, and that the *Controversial Spirit* is now let loose, so that our Quarrels will not be much increased by such an *Accession*, I dare say the *Doctor* will be very glad to see that *Answer*, and whether it has force enough to convince him of his *Mistake*. As for your pretence why you declined engaging any farther in *this Dispute*, viz. " *That it was a Point, which not only your Pro-* " *testations, but your Practices had justified you in*; tho I readily acknowledg that the *English-man* has in many of your *Communion* been too strong for the *Papist*, (and far be it from us to detract from their worth) Yet as to your Assertion in the *general*, that both your *Protestations* and *Practices* have sufficiently justified you in this Point, give me leave to tell you that we are not very forward to credit the *One*, because we have known too much of the *Other*. We cannot so soon forget the Names of *Mariana*, *Suarez*, *Bellarmine*, of *Parsons*, *Stapleton*, and many *others* of your *Communion*, as not to remember what sort of *Loyalty* has sometimes been taught in your *Schools*. Who were they that Sainted *Thomas à Becket*, and have applauded even the *Assassines* of some *Princes* since, but the venerable *Heads* of your *Church*? And in what esteem *Campian* and *Garnet* are at this day among you, we are not ignorant. When that wicked Wretch *J. Castell* assaulted *Henry* the Fourth of *France*, he found an *Apologist* among you; and the *Arrest* of the *Parliament of Paris* against him, stands at this day among the prohibited Books in the *last Index* set forth at *Rome*. They were these

 things

things that moved our King *James* the First, to set out his *Admonition to all Christian Princes* against you; and even that your *Card. Bellarmine* was not ashamed to answer, in defence of his Doctrine of the *Popes Authority over Kings*: In short, he that would know what Credit is to be given to you in your Assertion as to this matter, need only recur to Mr. *Foulis Collection*, and I am confident he will then confess that the *distinction* the *Doctor* made in behalf of his *Country-men* of your *Religion*, is the *best Apology* that can be offer'd, and the most to the Honour of our *Nation*, tho it may be not so much for the *Credit* of *your Church*, viz. that your *Principles consider'd*, *the* English Man *may be*, I will add, and *has often been found Loyal*, but then he has laid aside *the Papist* to be so.

56. Ad p. 12.] *Reply.* You tell us, "*That this Imputation* "*of the* Doctor's, *joyned with the Mistakes that most Men* "*had conceived of your Doctrine, gave occasion to the* Repre- "senter *to shew your Doctrines truly as they are in themselves,* "*without the mixture of the particular Opinions of the* School- "men, *or the* Practices *which are neither universally nor ne-* "*cessarily received.*

Answ.] And this Book, tho it produced not any manner of *Authority* for its *Representations*, and was contrary in *most Points* to the Opinions of the chiefest Writers of your *Church*, soon received an *Answer* in every particular. There your *Doctrine* was *truly stated* from your own *Authors*, his *false Colours* detected, and to your *shame* never *replied to*. For I suppose no one will be so far *mistaken*, as to think that *Trifle* that came out against it deserves the Name of an *Answer*.

57. Ad pag. 13.] And whilst *this Book* yet subsists in its full force, and that we have so effectually shewn you the *Opinions* of the most Eminent Divines of your *Church*, the *Practice* of the *Generality* amongst you, and the very words of your *Councils* and *Liturgies*, to be utterly inconsistent with your *new Representations*, that you are not able to make any *reasonable Defence* of the one, and are forced utterly to *reject after all the other*; What a *Forehead* must that Man have that can tell the World as you do, "*That we CANNOT DENY* (what yet you complain of Me in this very Book for *denying*) *that* "*all*

" *all* Catholicks *do believe according to that Doctrine which the* Representer *expresses*, and which you in vain endeavour (as I shall hereafter shew you) to *defend.*

58. Ad pag. 14.] Reply. " *During this Dispute two Books* " (you say) *were publish'd, with the same Intention: The* " *first*, The Acts of the Clergy of *France* in their General " Assembly, 1685. *in which was shewn in one* Column *the* " *Doctrine of your* Church *from the words of the* Council of " Trent, *in the other the* Calumnies *of* Protestants *against* " *you, from the very words of their* Authors. *And this you* " *think to have been so clear a Proof of what the* Repre- " senter *had said, that you suppose his* Adversaries *would* " *not think fit to contest it longer against such plain and ample* " *Testimonies.*

Answ.] And here you think you have found out somewhat to boast of: A *Wonder* indeed not every day to be seen; a *Book* never yet *answered* by us. 'Tis true, I do not know of any one here at home, that has taken the pains to examine the *Clergy's Quotations*, as the *Answer* to *Papists protesting against Protestant Popery* has done, for the Instances there offer'd by their *Humble Imitator* the *Representer*. But then the discovery that was made by that *worthy Author* of the whole Cheat, by distinguishing *Matters of Dispute*, from *Matters of Representation*, has abundantly confuted all their Pretences. We charge you (for Instance) with *Idolatry*, for *worshipping of Images*, *Praying to Saints*, and for *adoring the Host*. If you do not *worship Images*, nor *pray to Saints*, nor *adore the Host*, then indeed we *Misrepresent* you. But now for the *other Point*, that *therefore you commit Idolatry*, this is our *Consequence* which we draw from those *Practices*, and must be put to the Trial betwixt us. If our *Reasons* be good, our *Conclusion* will be so too: If they are not, we are then *mistaken* in our Opinion, and you may say we are in an *Error*, but we do not therefore *misrepresent* you. We never yet pretended that you *thought Idolatry* to be *lawful*; or that you *confess'd* that you *committed it*: We accuse you of it only as a thing which upon the *Premises* before mention'd, we *conclude* you to be *guilty of*; and in that certainly, if *we misrepresent* any Body, it must be *our selves*, not *you*.

Now this one thing being obſerved, the *Book* you mention is utterly overthrown, and both the Artifice and the Evidence fall together.

59. *Ibid.*] The *other Book* you tell us you publiſh'd was the *Biſhop of Meaux's Expoſition*, and what has been done on this occaſion is very well known, and I ſhall not need to give any account of it.

60. Ad pag. 17.] And thus have we done with the two *Points* to which I reduced the Sum of your *Preface:* What farther remains is your Advice to the *Readers* of our Books, what they are to take notice of, and what to paſs over in them. "You tell them that you will *lay down the true State of the diffe-* "*rence betwixt us, and that whatever they find written by us that* "*does not immediately oppoſe ſome of thoſe Tenets, they ſhould paſs* "*it over, tho never ſo plauſible or pleaſing.*

61. Now how *Politick* ſuch an *Advice* as this may be to hinder the good effect of our Writing, I will not diſpute; but ſure I am it is highly *unreaſonable.* For what if the very *Subject* of the *Controverſie* ſhould be (as indeed at this time it is) whether thoſe things which you here lay down be your *Churches Doctrine*, or only your *private Expoſition* of it? Ought not the *judicious Reader* in this caſe to conſider our *Allegations*, and ſee whether we have not *reaſon* to ſay that you do endeavour to delude them, by pretending that to be your *Belief*, which in truth is not received by the *Generality* of your *Church* as ſuch? As for inſtance: You poſitively deny that "*the Holy Croſs is upon* "*ANY ACCOUNT WHATSOEVER to be worſhipped* "*with DIVINE WORSHIP.* Now this we *deny too*, and therefore as to this *Point* there can be no *Diſpute* betwixt us. But now what if I ſhould undertake to ſhew, that you here impoſe upon your *Reader*, and that whatſoever you pretend, yet *your Church* does teach, that *the Holy Croſs IS TO BE WORSHIPPED with DIVINE WORSHIP*, and Practiſes accordingly? Is not this think you fit to be conſidered by him? Or is the *Biſhop of Meaux's Expoſition* become ſo far the *Guide in Controverſie* in *France* and *England*, that all other *Expoſitions* are to be look'd upon as *ſuperannuated*, and this only to contain the *true Interpretation* of your *pretended Catholick Faith.*

62. But indeed I do not wonder that you would perſwade your *Proſelytes* not to read our Books, ſince you eaſily gueſs

that those things may well stagger them, which were not your *Obstinacy* or your *Prejudices* too strong for your *Reason* and *Conscience* to grapple with, must long e're this have *convinced*, as they have sufficiently *confuted*, your own selves.

63. Ad pag. 27.] " *And because you are not willing to prolong* " *Disputes, you do here declare, that if the* Defender *do* " *meddle hereafter with such Points as those which are not of* " *necessary Faith, you shall not think your self obliged to answer* " *him, tho after that he may perhaps boast how he had the* " *last Word.*

Answ.] That is to say, the great business of the *Defender* has been to *discover* your *true Doctrine*, and *yours* to *dissemble* it. Now if the *Defender* makes any *Answer* at all to your *Reply*, it must be to maintain those *Doctrines* to be *yours* which he had laid to your *Charge*, and which you *deny*; And this if he does, you here declare you will have done with him: Which I think is plainly to confess, that you have had enough of this *Argument*.

64. But, *Sir*, the *Defender* has such a kindness for his *Subject*, and such a respect for *You*, that he is resolved not to part either with *you* or *it*. And therefore, for what concerns his *Subject*, he will still make good in the several Points in which he advanced it, his distinction of *Old* and *New Popery* against you, and which *in your last Defence* you have been *shewn* your self to allow of: He will prove that you do palliate the ancient Doctrine of your *Church*; and that greater Men than any either the *Bishop of Meaux* or *your self*, have and do interpret your *Churches Sense* in a much other manner than you *represent it*. And to this you may return or not, as you think fit. For *your self*, he is resolved to be so far your *Humble Servant* as to joyn issue with you upon your *own terms*, and shew you how you have *abused* the *World* to no purpose at all; for that even taking your Doctrine as you *misrepresent* it, yet still we are not able nevertheless to embrace it. But then for your other proposal, of throwing aside all the rest of our *Points*, only for the sake of those *two* which you mention, here he desires to be excused: It being much more for the *Edification* of his *Friends*

the Populace (and *whose Applause* you know *he courts*) to give them a full prospect of your *Doctrine*, and your *Misrepresentations* of it, than to run the *Circle* with you in the single Point of the *Churches Authority*, in which they may more easily be amused and deluded by you. But you say,

65. Ad pag. 24.] Reply. "*That you may be bold to foretell* "*without pretending to be a* Prophet, *that nothing of this* "*will be done by Me, but that I shall either still fly to the* "*Tenets and Practices of Particulars, or* misrepresent *your* "*Doctrine, or* fob off *your* Arguments *with such an* Answer "*as I think sufficient to Monsieur* Arnaud's Perpetuité, *which* "*I said wanted only* Diogenes's *Demonstration to confute it.*

Answ.] I am very glad, *Sir*, you profess your self to be no *Prophet*, (and I have long been convinced that you are no *Conjurer*) for if your *Arguments* be no better than your *Guesses*, I shall have a very easie Task of it. I have already told you what *Method* I resolve to proceed in, and I hope you will comply so far with me as to excuse *one part* of it, seeing I go utterly besides my measures to gratify your Desires in *the other*. As for your fear that I should fob off your *Arguments*, by which I suppose you mean that I shall endeavour to *elude* them with some imperfect *Answer*, I do promise you it is groundless; I will very carefully sift your *Reply* to the bottom, and not let any thing, that is not very impertinent, pass my *Examination*. But shall I beg leave now that I have satisfied *yours*, to confess my *own Fears*; and that is, that as far as I can yet judg by what I have hitherto read of your *Reply*, I shall find but few Arguments in it either to *fob off*, or to *answer*. For having already consider'd your *Calumnies*, I much doubt by that time I have rectified your *Mistakes* too, I shall have little more remaining to *encounter*.

66. As to Monsieur *Arnaud's Perpetuité*, I do still say that *Diogenes's Demonstration* is the best *Confutation* of it. The Case in short is this; Monsieur *Aubertine* has shewn in the first *Ages* of the *Church*, that the Doctrine which we now embrace of the *Holy Eucharist* contrary to *Transubstantiation*, was the ancient *Catholick Doctrine* of the *Church*. This he confirms by a multitude of clear *Testimonies* drawn out of the Writings

of those *Fathers* who lived in those Times. Now for *Monsieur Arnaud* after this to think to confute this *Evidence* by a *Logical Argument*, that had not the Doctrine of *Transubstantiation* been the Doctrine of the *Church* at the beginning, it could never have become so afterwards; and that such a little shift is sufficient to overthrow all those Testimonies, this must certainly be a meer *Reverie*, (you will I hope excuse me that Expression, now you know the meaning of it) and needs no other *Confutation*, than to shew him that the *Matter of Fact* is evidently opposite to his Pretences.

67. *Ad Pag.* 25.] Reply. "*But such things as these* (you "say) *are now adays put upon the World without a blush: "and they who are this day Ingenuous, Learned, Honest Men, "shall be to morrow Time-servers, Blockheads, and Knaves, "if they chance to cast but a favourable Eye towards Po-"pery.*

Answ.] *O Tempora! O Mores!* To what a sad State are we arrived, that Men should be able *to do such ill things*, and yet *not blush at them!* But what now is the *Matter?* "*Why, Men "who were yesterday esteem'd very honest Men, are the next found "out to be Knaves and Time-servers.* Good *Sir*, be not too *hasty*; 'tis possible this may be done, and yet no cause of blushing neither, unless for those *Persons* who are so found out. For, 1. What if we mistook those *Men* for *Honest Men*, who at the bottom were not so? And when we saw our *Error*, alter'd our *Opinion?* And as every thing that is done, must be done some day or other; What if we took them for *honest Men* to *day*, and to *morrow* find that they were not *so honest?* Is it any Crime for one upon good grounds to change his Mind in this *Case?* Again, 2. There is a certain Season when the worst Man first begins to be so. Now, what if one that had hitherto done nothing to forfeit his *Reputation*, should begin to do such notorious ill things as to deserve our *Censure?* Here we had both reason to believe him an *honest Man* whilst he was so, and as much reason to believe him *othermise*, since his Actions have declared his *Change*. So that then, for ought I can find, we must come at last to the *grounds* of these *Charges*, before we can judg of them. And for that, whenever you will

please

pleaſe to give us your *Inſtances* of the *Perſons* who have been thus cenſured by us; that have been heretofore eſteemed *honeſt, ingenuous Men*, and are now found out to be *Knaves* and *Blockheads*; though I ſhall have no occaſion to juſtify any ſuch cenſure, till you can prove that I have been concern'd in paſſing of it; yet I doubt not but thoſe who have done this, will be able to give you abundant ſatisfaction for it.

68. *Ibid.*] Reply. You conclude all with an Inſinuation, the moſt likely to catch thoſe that are not well acquainted with you, of any thing in your whole Book: "*That it is not likely you ſhould palliate your Doctrine to gain* "*Proſelytes, ſeeing that Proſelyte the firſt time he ſhould ſee* "*you practiſe contrary to your Doctrine, would be ſure to re-*"*turn and expoſe your Villany.*

Anſw.] But yet to this I Anſwer; 1ſt, That 'tis poſſible you may *palliate your Doctrine*, and your *Proſelyte* never *diſcover it*. It is no ſuch ſtrange thing for Men to *profeſs one thing* and *do another*; and yet by ſubtle *diſtinctions* juſtify themſelves to thoſe who are prepared to deny *Senſe* and *Reaſon*, rather than not believe them. You tell us for inſtance, that the *Holy Croſs is upon no account whatſoever to be worſhipped*; And yet certainly your *Good-friday Service* directly leads you to it. But then if your new *Proſelyte* begins to enquire what this means; preſently you tell him a Story of *Abſolute* and *Relative Worſhip*; and he who knows nothing more of the Matter than you are pleaſed to let him, humbly ſubmits himſelf to *yours* and the *Church's Judgment*.

69. If we urge your *Expreſſions* againſt you, and he fortunes to get ſomething of this by the end; Either you confidently *deny* that you have any *ſuch words*, (a Caſe which has happen'd to my ſelf in *this very Allegation*) or if you are *baffled there*; then 'tis not (for inſtance) *Come, let us Adore the Croſs*; but, *Come, let us adore Chriſt who ſuffered on it*: concerning which we muſt diſcourſe a little by and by.

70. If this too fails, and we ſhew you plainly that you ſay, *We adore thy Croſs, O Lord*: So that our *Saviour* is himſelf *diſtinguiſh'd* from his *Croſs* which you worſhip; then the *Croſs* there is put to ſignify *Chriſt's Paſſion*; though I am afraid the

Adoring

Adoring of Christ's Passion is something like that which you call *Jargon*, and we in plain *English*, *Nonsence*.

71. If even this be beaten off, and other *Hymns* produced in which that *Cross* is plainly specified which *bore Christ's Sacred Members*; *the Tree upon whose Arms the Price of the World hung*: then you have your *Figures* ready, 'tis a *Metonymie* in *one line*, a *Prosopopœia* in the *next*; in the *third* a *conjunction of both together*: And with these *Quirks* the poor *Implicite Proselyte*'s Head is turn'd round. He believes there is something meant by all these *hard words*, though he knows nothing of the Matter; and his Opinion of your Integrity, joined with the good assurance with which you pronounce your *Oracles*, and thunder out your *Anathema's* against us as *Hereticks* and *Schismaticks*; *Calumniators*, *Falsifiers*, *Misrepresenters*, and what not? makes him that he no longer questions your Pretences.

72. As for your *Authors* he knows nothing of them; or if he did, yet those who have so many *tricks* to elude such *clear Expressions* of their *publick Rituals*, could not want *distinctions* enough to *expound* them. Or however a general out-cry against them as *private Men*, and for whose Opinions *the Church is not to Answer*, will at once silence all such *Allegations* that they shall not make any the least *impression* upon them. By all which it appears that you may (as we affirm you do) *palliate your Doctrine*, and yet your Proselyte be never the wiser for it.

73. But now, 2*dly*, if he should *discover something of this kind*, yet is it not necessary, that he should therefore presently *return and expose your Villany*. I will suppose that those *few Proselytes* you have made, may all be reduced to these two kinds; *Men of Conscience*, or *Men of Interest and Design*. For the *latter of these*, whilst they serve their *Interests* by the *Change*, there is no great *fear* of their making any such *dangerous Discoveries*. Religion is not their Concern; and whether it be *New Popery* or *Old* that they embrace, they neither know, nor care: it is to them indifferent; and they understand, as well as value, both alike. As to the *Conscientious Converts*, (allowing for their *Capacities*, and that they are able to overcome all the forementioned Difficulties, and to discover the Cheat, which I fear is what the much greatest part of these are not able to do): It is indeed hard to say what a *terrible Conflict*

this

this will be apt to make in them. But yet the Point of *Reputation*, the *Opinion of the World*, *ſhame of Return*, and the *dangers* thoſe commonly run who venture to *reveal ſuch Sacred Myſteries*; theſe Conſiderations have ſometimes kept *good Men* a longer time in ſuſpenſe, than any of your *Proſelytes* have yet had to reſolve upon a *return* to us. And who can tell, what *Time* and *Changes* may one day bring forth?

74. Again: We know there have been many in your *Church*, who though they have *diſcover'd* theſe *Prevarications*, yet have thought, that as long as they did not themſelves *join* in your *Errors*, they might hold their Tongues, and live quietly in an *External Communion* with you: and their Eyes have been ſo dazled with the *Splendor*, *Succeſſion*, *Extent*, &c. of your *Church*, that they have preferr'd it with all *its Faults* to Others who ſeem to them to want theſe *Advantages*. Such were the famous *George Caſſander*, Father *Barnes*, and others that I might mention. Nay, it is no very long time, ſince a Perſon yet living, *Monſieur Ferrand*, has publiſh'd a Book to ſhew, that were the *Church of Rome* as *corrupt* as we *pretend* it to be, yet we ought not nevertheleſs to *ſeparate from it*. And ſhould any of your *Converts* be of this *Perſwaſion*, they may ſtill continue to all appearance in your *Church*, though they ſee the *Errors*, and your *falſifications* of the *true Doctrine* of it.

75. But, 3*dly*, though I do affirm that what you publiſh is not the *Ancient Doctrine* of your *Church*, yet I do not deny but it is that which you endeavour to make paſs with your *Converts* as ſuch. This you teach your *Proſelytes*, the *Biſhop of Meaux* his *Dioceſs*; and they rarely meet with any one that maintains the *contrary*. But this do's not hinder, that becauſe this is the *Popery* of a few Engliſh *Miſſionaries*, and *French Expoſitors*; that therefore it has been all along the *Common Doctrine* of your *Church*; or is conformable to the practice of other Countries at this day. And all Men have not the leiſure to go into *Italy* or *Spain*; or the ability to read over your *ſeveral Authors* for ſatisfaction in it.

76. But, 4*thly*, to quit all theſe *Suppoſitions*; yet ſince you make it no leſs than a *Mortal Sin* to have any *Doubts* of your *Religion*; you are ſure, as ſoon as any ſuch ariſe in their Minds to hear of it in *Confeſſion* from them. Being thus acquainted with the *firſt Motions* of this kind, you preſently take all the ways

ways imaginable to *ſtifle them*, and hinder them from coming to an *open defection* from you. So that though your *Proſelyte* ſhould begin to ſtagger; yet unleſs he utterly abandon your Party without ever conſulting you in it, (which *Men* of *Conſcience* will never do) he is almoſt under an *Impoſſibility* of ever doing it at all.

77. To all which I will add but this farther: Which well may, and I am perſwaded do's keep many from *telling of Tales*, and expoſing (as you call it) your *Villany*; and that is, that when you receive a *new Convert* into your *Church*, you require a *terrible Oath* from him, never by *any Argument* to *leave* or to *forſake* you, upon pain of *Perjury* and *Damnation* if he do's. And to the end the *Reader* may know, what is the *laſt ſtep* he is to *make*, if he has any *thoughts* that *way*; and to convince him what little force there is in your *Suggeſtion*, I will here tranſcribe it from your *Pontifical*, in its full *length*.

The *Oath* that is ordered by the *Church of Rome* to be adminiſtred to a *New Convert*. (Pontif. Rom. Ord. ad reconc. Apoſt. Schiſm. vel Hæret.)

"I. N. *having found out the Snare of Diviſion with* "*which I was held, after a long and diligent deliberation with my ſelf, am, by the Grace of God, return'd* "*with a forward and ready Will, to unity of the* Apoſtolick See: *And leſt I ſhould be thought to have re-* "*turn'd not with a pure Mind, but only in ſhew, I do* "*hereby promiſe, under the pain of falling from my Or-* "*der, and under the Obligation of an* Anathema *to thee* "Biſhop *of ſuch a Place; and by thee to* Peter *Prince of* "*the* Apoſtles, *and to the moſt Holy* Father *in Chriſt our* "*Lord* N. Pope, *and to his Succeſſors, that I will never* "*through the* Perſwaſions *of any* Perſons *whatſoever,* "*or* BY ANY OTHER MEANS *return to that*

" Schiſm, *from which by the Grace of our Redeemer free-*
" *ing Me, I am deliver'd: But that I will always remain*
" *in all things in the* Unity *of the* Catholick Church,
" *and in the* Communion *of the* Biſhop of Rome; *and*
" *therefore I do ſay upon my* Oath, *by GOD AL-*
" *MIGHTY and theſe SACRED GOSPELS,*
" *that I will without wavering remain in the* Unity *and*
" Communion *aforeſaid*; *And if (which God forbid)*
" *I ſhall BY ANY OCCASION or ARGUMENT*
" *divide my ſelf from this Unity, MAY I INCUR-*
" *RING THE GUILT OF PERJURY, BE FOUND*
" *CONDEMN'D TO ETERNAL PUNISHMENT,*
" *AND HAVE MY PORTION WITH THE AU-*
" *THOR OF SCHISM IN THE WORLD TO*
" *COME.*——*So help me God,* &c.

Thus do's your new *Proſelyte* ſwear himſelf firm to your *Party*; at leaſt I'me ſure he is here required to do it. And now you may as well expect that a fellow *Conſpirator* ſhould diſcover the *Treaſon* he is to commit, as a *Convert* thus engaged to you, (though he ſhould find it out) expoſe your *Villany*.

AN

AN

ANSWER

TO THE

REPLY, &c.

Being a further *Defence* of the EXPOSITION of the DOCTRINE of the *Church of England.*

INTRODUCTION.

IT was the Opinion of a *late Author* concerning a very ſhort *Treatiſe* that he had publiſh'd upon moſt of the Points in *Controverſy* between *us* and the *Church of Rome*; that tho he had neither put himſelf to the expence of any new *Arguments* againſt us; nor produced the Authority of either *Ancient Fathers*, or even of *Modern Writers* to back his Aſſertions; he had nevertheleſs anſwer'd in that one *Treatiſe*, not only all thoſe *late Diſcourſes* that had juſt before been publiſh'd by our *Divines* on thoſe Subjects, but a great part of all the Books and Sermons that had ever been writ or preach'd againſt his *Church*. Tho I am not very fond of following any *Copy* which that *Author* can ſet me, and in this eſpecially do think his *Vanity* ſo ridiculous, that he is rather to be *pitied* than *imitated*; yet being once more called upon for a farther *Vindication* of my ſelf, to another review of the moſt conſiderable *Articles* wherein we differ from thoſe of the *other Communion*, I cannot but obſerve, that not only my preſent *Adverſary* has not advanced in this

new Attempt one jot beyond what I had before confuted, but that in all their *Books*, their whole Buſineſs is meerly to *tranſcribe one another*; ſo that from the † *Biſhop of Condom's Expoſition*, even to the * *Eye Catechiſm*, there is nothing *new*; but the ſame *Anſwer* that is made to one, do's really in *effect* overthrow them all.

† *See the Reply, Preſ.* p. vi.
* *The Original whereof was firſt publiſhed in* Spaniſh, *Anno* 1616.

2. 'Tis this has put me upon the troubleſome deſign, not only of reſuming and collating the *Biſhop of Meaux's Expoſition*, and the *Vindication* of it, with the *Reply* that is now before me on *every Article*; But to ſearch all thoſe *other Treatiſes* that have been publiſh'd ſince the *Repreſenter* firſt broke the Peace with us: To convince the World that *Matters* are now driven as far as they can go; ſo that in reading *any one* of their *Books* they may really find as much, as when they ſhall have taken the pains to conſult them *all*. If this will not engage them to produce ſomething more than they have yet done to anſwer our *Arguments*, it ſhall at leaſt I hope excuſe us, if we from henceforth diſpenſe with our ſelves the trouble of *large Confutations*; ſo that inſtead of tranſcribing again our *own Books*, as often as they ſhall pleaſe to furniſh out a *new Title* to their *old Objections*, we ſhall need only to direct them to thoſe *Replies* that have been already made; and in which their Pretenſions have been *confuted* before they were *publiſh'd*.

St. Auſtin. de Civit. Dei. lib. 2. c. 1.

3. It was the Complaint of S. *Auſtin* againſt ſuch kind of *Antagoniſts* as theſe in his Time; "*That whether out of too* much "blindneſs, *by which even the cleareſt things are not ſeen*; *or out* "*of an* obſtinate ſtubbornneſs, *whereby even thoſe things which* are "ſeen, *are not* endured, *they would* defend *their own unreaſonable* "*Notions after a* full Anſwer *had been given to them, as if it* "*were* Reaſon *and* Truth *it ſelf that they maintain'd.*——*And* "*therefore* (ſays he) *what End ſhall there be of* Diſputing, *what* "*meaſure of* ſpeaking, *if we muſt always* anſwer *thoſe that* anſwer *us? For they who either cannot* underſtand *what is* ſaid, *or* "*are ſo harden'd* with *a Spirit of Oppoſition, that tho they did* "underſtand, *yet would they not ſubmit*; *they anſwer, as it is writ*"*ten*, and they ſpeak Iniquity, and are indefatigably vain. *Whoſe* "*contrary ſayings if we ſhould as often refute, as they have reſolved* "*with an* invincible Forehead *not to care what they ſay, ſo they do* "*but by any means* contradict *our* Diſputations; *who do's not ſee* "*how* infinite, *and* troubleſome, *and* fruitleſs *this would be?*

The

The *ANSWER* to the *FIRST ARTICLE.*

YOU will excuſe, *Sir*, this little Addreſs to my *Reader*; I ſhall from henceforth keep *cloſe* to your *Reply*, and notwithſtanding St. *Auſtin*'s Inſinuation to the contrary, attend you once more whitherſoever you ſhall pleaſe to lead Me. And to ſhew how exactly applicable what I have before ſaid of your *Books* in *general*, is to your *Reply* above any in *particular*; the *firſt Obſervation* I have to make is, that for what concerns the common Cauſe of Religion in this *firſt Article*, you have entirely taken, or rather indeed *ſtollen* it (ſince I do not remember that you have once mention'd your *Author*) out of *T. G.'s Diſcourſe* againſt Dr. *Stillingfleet*, and which that moſt *Learned Man* had fully anſwered ſome Years ſince. And yet you neither take notice of his *Anſwers*, nor offer any one thing to prevent the *ſame Replies* from being made by me to the ſame Objections. *Reply* p. 1.

2. You begin your * *Vindication* with a *ſcandalous Charge* of "*Calumnies*, *Miſrepreſentations*, &c." This you perſiſt in in your † *Reply*; and ſo does ‖ *T. G.* againſt his *Adverſary*. He tells "him how in the proſecution of his Argument, he ſhould be "forced to lay open *his frequent Contradictions*, *Calumnies*, and "*Miſrepreſentations*: By which the *Reader* may now ſee that you meant me no *Harm* in all theſe *hard words* againſt me; but you found them in your *Author*, and you tranſcribed the *railing* with as little Judgment as you have done the *Reaſon* of his *Books*. After this *ſhort* and *civil Preface*, you tell Me, * *Vindic.* p. 22. † *Reply* p. 2. ‖ T. G's *firſt Anſw. Preſ.* pag. 3.

3. Ad pag. 2.] Reply. "*That there was a time in which the* "* Genuine *Sons of the* Church of England, *excuſed the* "Roman Catholick Church *of that odious Imputation of* "Idolatry; *and* * *SOME of them (never* † *excommu-* "*nicated nor cenſured by the* Church of England *for it)* "*maintain'd, that We cannot defend the Charge of* Idolatry "*againſt the* Church of Rome, *without denying that* Church "*to be a* true Church, *and by Conſequence without contra-* "*dicting our ſelves, and going againſt the intention of the* "Refor- *Reply* p. 2. * T. G's *firſt Anſw. Preſ.* pag. 15. † T. G's *ſecond Anſw.* p. 15.

†

" Reformation, *which was not to make a* new Church, *but*
" *to restore a sick* Church *to its Soundness, a corrupt Church*
" *to its Purity*, &c. [See *T. G.* first Answer, *Pref.* p.7.]

Answ.] Had you but ingenuously own'd from whence you had taken this *Objection* against our *Church*, the *Reader* would presently have known whither to have gone for the *Confutation* of it. But seeing you are resolved to make it your own, I shall answer two things;

1*st*, That what you have said is *false*.
2*dly*, That you either *did*, or *ought to have known it* to be so.

4. First, It is *false* that those whom from *T. G.* you are pleased to stile *the Genuine Sons of the Church of England*, have excused your *Church* of that *odious Imputation of Idolatry*, or by consequence did think that we could not *defend* it against you without *contradicting our selves*, and going against the *intention of the Reformation*.

Dr. Jackson, *see his Works*, 3 vol. Fol. *Lond.* An. 1673.
* Tom. 1.

5. Your first Author is Dr. *Jackson*; and he so far from excusing you in this Point, as you most wretchedly assert, that in a set *Discourse* under this very Title, " * *Of the Identity or* " *Æquivalency of Superstition in* Rome *Heathen, and* Rome *Chri-* " *stian*, he spends above 17 Sheets on purpose to prove the *Charge of Idolatry* upon you: and answers all your *Evasions*, by which you endeavour in vain to clear your selves of the *Guilt* of it. The very Subject of his *first Chapter* is to shew, " *That* Rome *Christian in latter Years, sought rather to allay than* " *to abrogate the Idolatry of* Rome *Heathen*; p. 933. In his 25th *Chapter*, having mention'd that Conclusion of your *Church*, " * *That Saints are to be worshipped with Religious Worship:* He
* Pag. 946. pronounces Sentence against you in these very words, " * *This* " *we say is formal Idolatry.* The Title of his 27th *Chapter* is positive, " † *That the same Expression of our respect or observance*
† Ibid. p. 954. " *towards Saints or Angels locally present, cannot without Supersti-* " *tion or Idolatry be made to them in their Absence.* And in the 28th *Chapter*, speaking of your form of commending a departing Soul;

‖ Ibid. p. 961. [" ‖ *Depart out of this World in the Name of* God *the* " Father Almighty *who hath created thee, in the Name of* Jesus " Christ

" Christ *the* Son of God, *who suffer'd for thee*; *in the Name of* " *the* Holy Ghost, *who was poured forth upon thee*; *in the Name* " *of* Angels *and* Arch-angels; *in the Name of* Thrones *and* " Dominions; *in the Name of* Principalities *and* Powers; *in* " *the Name of* Cherubims *and* Seraphims; *in the Name of* Pa- " triarchs *and* Prophets; *in the Name of* Holy Apostles *and* " Evangelists; *in the Name of* Holy Martyrs *and* Confessors; " *in the Name of Holy* Monks *and* Hermites; *in the Name of* " Virgins, *and* of all God's Saints and Sainteſſes; *This day let* " *thy Soul be in Peace, and thy Habitation in Holy* Sion.] Breviarium Roman. de Ord. Commendationis animæ Deo.

" *If* (says he) *thus they pray with their Lips only, they mock* " *God as well as the* Saints. *If thus they pray with internal Affecti-* " *on of Heart and Spirit, they really worship Saints with the self-* " *same Honour wherewith they honour God* —— *They might with* " *less Impiety admit a Christian Soul into the* Church Militant, " *than translate it into the* Church Triumphant *in other Names* " *besides the* Trinity. *They might better baptize them only in the* " Name *of God the* Father, *and of S.* Francis, S. Benedict, " *and* S. Dominick, &c. *without any mention of* God the Son *and* " Holy Ghost, *rather than joyn these, as Commissioners with them* " *in dismissing Souls out of their Bodies. To censure this part of* " *their Liturgy as it deserves, it is no Prayer but a* CHARM, " *conceived out of the Dregs and Reliques of* HEATHENISH " IDOLATRY, *which cannot be brought forth but in* BLAS- " PHEMY, *nor be applied to any sick Soul without* SOR- " CERY *.

* *See more in expreſs words,* cap. 24. § 8. p. 943. cap. 27. § 2. p. 956. Tom. 1.

6. This is the first of our *Church-men* that you say excused you from the *odious imputation of Idolatry*. And since I perceive his *Authority* is of some weight with you, as being one of *the Genuine Sons of the Church of England*, which *T. G.* would not allow his *Adversary*, nor it may be will you therefore esteem *Me* to be; I hope you will for his sake, who here charges your Offices with CHARMS and SORCERY, as well as with *Superstition* and *Idolatry*, be from henceforth a little more favourable to my Reflection on another occasion of your † MAGICAL INCANTATIONS.

† *Which he also in expreſs words charges your Adoration of the Cross with*, cap. 24. §. 4. p. 941. oper. Tom. 1.

7. I have been detain'd a little longer than I designed in this *first Author*; but I will make amends for it, by referring you

you for the ‖ three next to the like account which * Dr. *St.* gave to your Friend *T. G.* from their own words: As for † Mr. *Thorndyke*, it is confeſs'd he was once in the *Opinion* that you mention; but you knew very well that he changed his Mind before his Death. You may ſee by an *Extract* that has lately been ‖ publiſh'd out of his *Will*, what an ill Notion he had of your *Church in general*, and for the *Point* before us, *T. G's Reverend* and *Learned Adverſary* eight Years ago publiſh'd a *Paper* from * Mr. *Thorndyke*'s own hand, in which, among other Exceptions againſt you, he makes this his 12*th*: "To "*pray to* Saints *departed for thoſe things which only* God *can give* "*(AS ALL PAPISTS DO) is by the proper Senſe of* "*their words DOWN-RIGHT IDOLATRY. If they* "*ſay their meaning is by a Figure, only to deſire them to procure their* "*Requeſts of God; how dare any Chriſtian truſt his Soul with that* "Church, *which teaches that which muſt needs be IDOLATRY* "*in all that underſtand not the* Figure.

‖ Dr. *FEILD.* A. B. *LAUD.* Dr. *HEYLIN.*

* *See in the Preface to his firſt Book concerning the Idolatry of the C. R. and his general Pref. to the ſeveral late Treatiſes*, &c. *Lond.* 1673.

† Mr. *THORNDIKE.*

‖ *Mr.* Pulton *conſidered.* Lond. 1687.

* Dr. Stilling[fl]. *Conferences againſt* T. G. Lond. 1679. *pag.* 89.

8. Such was the *laſt Judgment* of this *Learned* and *Pious* Man in this matter. If after this it be neceſſary to ſay any thing to his former Opinion; I will only obſerve, that the ground of it was this *Miſtake*, viz. "†*That a Chriſtian Church without* "*renouncing the Profeſſion of the true God, cannot be guilty of* "*IDOLATRY.* Now this ‖ *Card. Bellarmine* himſelf, and others of your *Church*, do utterly deny: "*For* (ſays he) *it is* "Idolatry, *not only when one adores an* Idol *leaving* God, *but alſo* "*when an* Idol *is adored together with* God.

† *Juſt Weights and Meaſures*, p. 6. *Edit.* Lond. 1662. cap. 1.

‖ De Imag. lib. 2. cap. 24. pag. 2153.

9. The laſt of your *Divines* whom you cite as excuſing you from *Idolatry*, is the Reverend * Dr. *Hammond*: but your falſeneſs is as notorious in him as in all the reſt. For in a particular *Diſcourſe of Idolatry*, § 44. He approves and explains the deſign of *our Homilies againſt the peril of Idolatry*: §. 50. He ſays, "*That your worſhipping of* Images *in the moſt moderate* "*way that can be, is for ought he knows a kind of* Idol-Worſhip, "*but to be ſure a* prohibited Act: §. 54. *That to put up thoſe* Petitions *to the* Bleſſed Virgin *which are terminated in her ſelf,* "*(as many Forms, if not her whole Office may appear to be) are* "*Acts parallel to the* Old Idolatry. §. 56. *That your* worſhipping "*of* Images, *notwithſtanding all your* diſtinctions *of worſhipping* "*God* mediante Imagine, *or* relative, &c. *is Idolatry.* §. 64. *That* "*the*

* Dr. *HAMMOND Pract. Diſc.* Lond. 1674. § 44. p. 351. Sect. 50. p. 353, 354. Sect. 54. *p.* 354. Sect. 56. *p.* 355. Sect. 64. *p.* 357.

" *the* Worship *of the* Bread *in the* Sacrament *must certainly be* " Idolatry. *That your Error about* Transubstantiation, *and your* " *good design of worshipping Christ there may, he hopes, be some* " *excuse for you; but that your Opinion will not hinder it from* " *being at least material* Idolatry, *and the* worshipping *of some-* " *thing that is not* God.

10. So that now upon the whole it remains, that there is not so much as a shadow of *Truth* in your *Assertion*, that *the true and genuine Sons of the Church of* England *have excused your Church of the odious Imputation of* Idolatry. My next business is to shew, that you *did* or *ought to have known* that there was not one *word of Truth* in what you said.

11. Now this will depend upon the *Answer* which I shall leave any *honest Man* to give to these two plain *Questions*. 1. Whether when you *stole* all this out of *T. G.* you either *did not*, or *ought not to have known*, that Dr. *St.* had answered all these *Cavils* many Years since, and shewn that there was no *Truth* nor *Sincerity* in them? 2. Whether a Man that *quotes* but *six Authors* for an Assertion derogatory to the *Establishment* of their *Church*, and contrary to the *publick Doctrine* of the *Homilies* and *Injunctions*; and to the *private Opinions* of the Generality of the *Divines* of it, ought not to have been sure that those *Authors* at least did affirm that which he pretends they did? The latter of these will conclude against you, that you *ought to have known* that what you here say is *false*, because you *ought* to have examined these *Authors*, and then you would have known it to be so. And for the former (were not your Conscience unfit to be appeal'd to in a matter of *Truth* against *your self*) I durst appeal to your own *Soul*, whether you did not know, that the *Learned Man* I have so often mentioned, had shewn *T. G.* how false these *Pretences* were? But I go on with you to your next *Paragraph*: where you tell Me,

12. Ad pag. 2.] *Reply.* " You *would gladly know, wherefore* " *at this time I charge you with the odious* Imputation *of* " adoring Men *and* Women, Crosses *and* Images, *&c.*

Answ.] To satisfie you in which Demand, I *reply*, 1. That I charge you with this, because *it is true*, and I have both

shewn it already, and will yet farther *shew* it to be so. 2. I do it at this time, because at this time you have the Confidence to deny it, nay to charge us with *Calumny*, and *Misrepresentation* for having ever accused you of it. So that your wise *Question* is in effect but this; We the *Vindicators* and *Representers* of *New Popery* have publickly exposed you to the World as a *pack of Knaves*, that have *misrepresented our Doctrine*, and wherefore do you go about to *vindicate* your selves, and not suffer us to make silly People believe in quiet that what we say *is true*?

13. *Ibid.*] Reply. "*Where* (say you) *do I find any thing* "*of this in the* 39 Articles? *and for the Book of* Homilies, "*I must be little versed in our own Doctrine not to know*, "*that several eminent Divines of our own* Church, *do not* "*allow that* Book *to contain in every part of it the* dogmati- "cal Doctrine *of the* Church of *England* [Thus *T. G.* speaks into your *Mouth*, and you, as *his Engine*, *eccho* them to us. *T. G*'s first Answer to Dr. *St.* Pref. p. 8, 9.]

Answ.] Now to this you should have known that Dr *St.* gave this *Answer*. "*That the* Articles *of our* Church *have confirm'd* "*those* Homilies; *That these* Articles *were not only allow'd and* "*approved by the* Queen, *but subscribed by the whole* Clergy *in* "Convocation, *Anno.* 1571. "*Now* (says the *Dean*) *I desire* "T. G. *to resolve me whether Men of any common understanding* "*would have subscribed to this Book of* Homilies *in this manner*, "*if they had believed the main* Doctrine *and design of* one *of* "*them had been* false *and* pernicious, *as they must have done, if* "*they had thought the* Practice *of the* Roman Church *to be free* "*from* Idolatry. *I will put the Case that any of the* Bishops *then* "*had thought that the Charge of* Idolatry *had been unjust, and that* "*it had subverted the Foundation of* Ecclesiastical Authority: "*that there could have been no* Church *or Right of* Ordination, "*if the* Roman Church *had been guilty of* Idolatry; *would they* "*have inserted this into the* Articles *when it was in their power to* "*have left it out? And that the* Homilies *contain'd a* wholsome "*and* Godly Doctrine, *which in their Consciences they believed to* "*be* false *and* pernicious? *I might as well think that the* Council "of Trent *would have allow'd* Calvin's Institutions *as containing*

Answer to several late Treatises; by Dr. Still. Lond. 1673. The quatral. Preface.

"*a* wholsome *and* Godly Doctrine, *as that Men so perswaded* "*would have allow'd it the* Homily *against the* Peril of Ido-"latry.

14. For your Objection from * *T. G.* "That several *emi-*"*nent Divines* of our *Church*, do not allow that Book to con-"tain in every part of it the *publick dogmatical Doctrine of the* "*Church of* England; and three of whose Names (from * *T.G.* still) you adorn your Margin with. He answers, † *Be it so:* "*Surely there is a great deal of difference, between some particu-*"*lar Passages and Expressions in these* Homilies, *and that which* "*is the main Design and Foundation of one of them. But in this* "*case we are to observe, that they who deny the* Church of Rome "*to be guilty of* Idolatry, *do not only look on the Charge as* false, "*but as of* dangerous consequence, *and therefore altho Men* "*may* subscribe *to a* Book *in general as containing* wholsome *and* "Godly Doctrine, *tho they be not so certain of the* Truth *of every* "*Passage in it, yet they can never do it with a good Conscience, if* "*they believe any great and considerable part of the* Doctrine "*therein contained to be* false *and* dangerous.

* T. G's *first Answer to* Dr. Still. *Pref.* pag. 9, 10.

† Dr. Still. *ibid.*

15. Thus did this *Reverend Person* confute your *Oracle:* If you had offer'd any thing to prevent the *same Answer* from being return'd to you, I should have been far from complaining against you for advancing of an *old Argument* with *new Strength:* But when you saw how unable || *T. G.* was to defend these *Cavils*, nevertheless still to produce them; and tho you could not but be conscious to your self at the same time that they were not to be maintain'd; I shall only say, that it serves to convince me of the Truth of what an ancient *Greek Poet* once observed, and the meaning of whose words you may enquire among the Learned at your leisure; ὃν ἔς' ἀναιδοῦς, ζῶον εὐθαρσέστερον.

|| *See* Dr. Still. *Conferences against* T. G. *p.* 22, *&c.*

16. Ad pag. 3.] *Reply.* Your next *Paragraph* consists of a Story of Q. *Elizabeth*, and that too *eccho'd* form *T. G's Inspiration:* But to this I have already return'd my Answer, and when you shall think fit to speak out what you mean by it, you shall not fail of a farther *Consideration* from me, if I be not prevented by your receiving it from a more *proper* hand.

T. G's *Dialogues against* Dr. Still. *p.* 17.

17. And thus have we done with what concerns the *general Cause*, in this *Introduction*; and the *Sum* of all is this; That

of four *Paragraphs* of which it consists; the *first* is *Calumny*; the *second false* (and I am reasonably perswaded *known* by you to be so): the *third impertinent*, and long since answered (as was also the foregoing) by the Reverend Dr. *St.* the *last seditious*: I go on to the following part of this *first Article*, to examine what relates to *my self* in it.

18. Where first you except against my quoting your *particular Authors* to find out your *Churches meaning*, and call it *Calumny*, tho what Calumny it is to say that those Authors, whom you cannot deny but that I truly cite, have expounded your *Churches Sense* otherwise than *you* and *some others* do, I cannot imagine: But however you tell us;

Ad p. 3, 4. *Reply.*] "*That you have nothing to do with the* "*Doctrine of the Schools: That I must take your Doctrine* "*from your* Councils; *the* publick, authentick, *and* univer- "sally recieved Definitions *and* Decisions *of the* Church.

* T. G. Dial. against Dr. Still. p. 56, 57.
† First Part Preface.

Answ.] And in this you still follow your old *Guide* **T. G.* But I have † already shewn you the *weakness* of this *Pretence*; and for your next supposal that even those *Authors* do not say what I affirm they do, if your *Proofs* are as convincing as your *Assertion* is confident, I have already promised you all you can desire, "*That I will not fail to confess that you deserve not so* "*ill a* Character *as I thought.*

Repl. p. 4.

Ad pag. 4.] *Reply.* Your next *Paragraph* charges me with "*UNSINCERITY* in *stating* the *Question* betwixt "*Catholicks* (as you call them) and *Protestants*, for that "I *represented* you as allowing us to hold *the ancient and* "*undoubted Foundation of the Christian Faith.*

Answ.] And is it not the *ancient* and *undoubted Foundation of the Christian Faith* which we hold, and which has been deliver'd down to us in those very *Creeds* which your selves *profess*, and into the *Faith* of which you still *baptize* your *Children?* Nay, do not you your self confess this to be *true* in the very place where you *cavil* against me for this Asser- tion || *Vindic.* p. 24. where you grant, that what we hold is *the ancient and undoubted Foundation*, and only deny that it is

|| *Vindic. Art.* 1. p. 24.

intirely

intirely so? And again, in this very *Reply* in which you repeat your Accusation; * P. 4. "*I told him* (say you) *that we do* * *Reply, Art.* 1. pag. 4.
"*not allow that Proposition,* ESPECIALLY IF HE "*MEAN all Fundamentals.* So that then the *Unsincerity* lies not in my saying that what we hold is *fundamental*; for this you tell me (*Vindicat.* p. 24.) *NO BODY EVER DENY'D,* but for pretending that you allow'd that we held *ALL* which you esteem'd to be *fundamental.* Now for this I must observe,

1*st*, That you dare not say *positively* that I affirm'd any such thing, † "*I told him* (say you) *that we do not allow that Pro-* † *Reply*; *See before.*
"*position, IF he mean ALL Fundamentals.* So that you positively charge me with *Unsincerity* for pretending that you granted what you do not, upon *supposition* that I *MEANT* any such thing.

2*dly*, That to make something of this charge, you are forced to go back from your own Concession: For whereas in your *Vindication* you had said plainly, that tho you do not allow us *Vindic.* p. 24.
to hold *all Fundamentals*, yet *no body ever deny'd* that we held *some* of them; here you clap in an *Insinuation* even against this too: "*I told him that we do not allow that they hold the* ancient *Reply* p. 3.
"and undoubted Foundation; *ESPECIALLY, if he meant* "*ALL Fundamentals.* So that tho you do deny it *ESPECIALLY* if we mean *ALL Fundamentals*, yet you do not altogether allow even that what we hold is *fundamental.*

But, 3*dly*, Where at last do you find that I ever said, that you granted that we held *ALL* which *you esteem* to be *fundamental?* In my *Exposition*, I tell you, in the very next words to those you *cavil* at, that this was the thing to be put upon the issue; "Whether those *Articles* which you had added *Expos. C. E.* p. 5.
"to this *ancient* and *undoubted Foundation as Superstructures to it,* "*were not so far from being NECESSART Articles of Re-* "*ligion, as YOU PRETEND, that they indeed overthrow* "*that* Faith *which is on both sides allow'd to be* Divine. And when in your *Vindication* you first made this *little Exception*; I again repeated it in these very words, which you take no notice of in your *Reply:* "*But the Vindicator, jealous for the* *Defen. of the*
"*Authority of his* Church, *and to have whatsoever she proposes* *Expos.* p. 5.
"*pass for fundamental, confesses that we do indeed hold a PART, but* "*not ALL those* Articles *that are fundamental. THIS there-*

† "*fore*

"*fore must be put upon the issue.*——— So that whereas you accuse me of perverting the *Bishop of Meaux's Sense*, it is indeed you that have (I fear wilfully) *perverted mine.* What I said, both of you acknowledg, *viz.* that what we hold is the *ancient and undoubted Truth*; and you cannot deny the *State* of the *Question* to be just as I have said, "*Whether what you further advance, and what we reject, be not so far from being* Fundamental Truth, *that it is indeed no* Truth at all, *but rather contrary to, and destructive of that* Truth *which is on both sides allow'd to be* Divine?

20. Ad p. 5.] *Reply.* But you go yet farther in this *Point* against me; and accuse me in the next place "*of perverting your own Sense too, by saying that you* confess *that those* Articles *which you hold, and we contradict, do by evident and undoubted Consequence destroy those* Truths *that are on both sides* agreed *to be* fundamental. And you *wonder with what* Spectacles *I read this.*

Answ.] The Spectacles I use are plain Honesty and plain Reason; if you have better, I envy you not. In stating the
* *Expos. C. E.* p. 5. *Def.* p. 5. *Question* between us, I said * "*the thing to be put upon the* issue "*was, Whether those* Additions *which the* Church of *Rome has made to the* ancient *and* undoubted Faith, *were not so far from being* Fundamental Truths, *that they do, even by your own* Confession, *overthrow those* Truths *that are on both sides allow'd to be* Fundamental? This you deny you ever said, and yet in the
† *Reply* p. 5. *Vindicat.* p. 23. very next words you confess the *contrary*: † "'*Tis true* (say you) *I tell him, that were the* Doctrines *and* Practices *which HE ALLEDGES the plain and confess'd* Doctrines *and* Practices *of the* Church *of* Rome, *he would have reason to say that they* contradict our Principles: *But I tell him also that we renounce these* Doctrines *and* Practices. But this is not now the *Question*, whether you renounce these *Doctrines* and *Practices* or no: Did not you *confess* that those *Doctrines* which I charge you with do *overthrow* the *Truths* that are on both sides allow'd to be *Divine?* This you *cannot*, nay you *do not deny*: And this was what I asserted, and for which you most injuriously accuse me of *perverting your Sense.* As to your *denial* of these things, that I have already shewn to be a *groundless Pretence*, and shall yet

yet farther prove you to be as guilty of prevaricating in your *Evaſion*, as it is evident you have been in your *accuſing* of me.

21. *Ibid.*] For the *Parallel* you add between our charging you as guilty of *Idolatry* upon the account of your *Worſhip*, and the *Fanatick's Clamours* againſt us for *our Ceremonies*, and againſt the Juſtice of which you think we have little to ſay, it ſtill more confirms me that the ancient *Poet* I before mention'd was a *wiſe Man*: For after ſo full a *Confutation* as has been given to this *Parallel* by * two ſeveral Hands, for you to preſume ſtill to ſay, that we have little to reply to it; this would certainly have made any other *Creature* in the *World bluſh*, but a Man that has taken his leave of *Modeſty*.

* *Anſwer to the* Amicable Accommodation —— *The* View of the whole Controverſy, *&c.*

22. *Ad pag.* 6.] For your laſt little *Reflection*, which you have dubb'd with the *Title* "of *Proteſtant Charity* and *Mode-* "*ration*; I ſhall only tell you, that to charge you with *adoring Men* and *Women*, *Croſſes*, *Images* and *Relicks*, is no more a breach of *Charity*, than it would be to charge a Man with *Murder* or *Theft* whom I actually ſaw *killing his Neighbour*, or *ſtealing away his Goods*. If you are indeed *guilty* of doing this, 'tis *Charity* to admoniſh thoſe of their danger, whom you might otherwiſe enſnare by your *confident denying* of it. But the *truth* is, it is the Juſtice of this *Reflection* that ſo much troubles you: and you could be well enough content we ſhould *accuſe* you of doing this, if you could but find out any means to prevent our *proving* of it.

The *ANSWER* to the *SECOND ARTICLE.*

That *Religious Worſhip terminates ultimately in God alone.*

1. AD p. 6.] *Reply.* "In the beginning of this *Article* "you ſeem a little concern'd that I took no more "notice of what you had ſaid in your *Vindication*, con- "cerning your *Diſtinctions* of *Religious Worſhip*: You pre- "tend that I did not do it, becauſe if I had, *all my Qua-* "*rations*

" *tations out of your Liturgies would have ſignified juſt nothing;*
" *neither could I have made ſo plauſible an Excuſe for my*
" Calumnies *and* Falſifications: And you *conjure me not to*
" *obſtruct the* Hopes *of a* Chriſtian Unity *by a future* Miſ-
" application *of theſe Terms.*

2. *Anſw.*] It is perhaps none of the leaſt Inſtances of that *Perplexity*, into which *Sin* and *Error* commonly lead thoſe who have been involved in them, to conſider what a multiplicity of obſcure and barbarous *Terms* the Iniquity of theſe latter *Ages* has invented to confound thoſe things, which are otherwiſe in themſelves of the greateſt *Clearneſs* and *Evidence*. Whilſt Men kept to that *Primitive Rule* of the *Goſpel*, " * *Thou* " *ſhalt worſhip the Lord thy God, and him* ONLY *ſhalt thou* " *ſerve*; the *Law* was ſimple and eaſie, and there was no need of any *Diſtinctions*, either to excuſe or to condemn the *Worſhip* of any other beſides him. The *Command* was ſo plain, that the *Devil* himſelf had nothing to ſay to it: As for the *Sophiſtry* we are now to encounter, (and by which you would have been able to have taken that *offer* which our *Saviour* refuſed, and yet have ſalved your *Conſcience* of any breach of the *Precept* too) he was either yet to *learn* it, or elſe it appeared to him ſo thin and contemptible, that however he has ſince inſpired others with it, yet he was *aſhamed* himſelf to *inſiſt* upon it. But however, ſeeing Mens words are their own, and let them expreſs their Conceptions after what manner they pleaſe, it is enough for us that we underſtand their meaning; I ſhall content my ſelf to draw up a ſhort *Summary* of what you here offer, and which indeed is all that your Party has to inſiſt upon on this occaſion, and we ſhall hereafter ſee when you come to the Application of theſe *Diſtinctions*, whether there be any thing in them to excuſe you of that *Guilt* we here charge you with.

* Mat. iv. 10.

3. But before I enter upon this Enquiry, I cannot but obſerve the Change you make in the *Title* of this *Article*. Hitherto we have had it in theſe words, " † *Religious Worſhip* " *is* terminated *only in God:* Now you add another *Reſtriction*, " ‖ That *Religious Worſhip* terminates ultimately *in God alone:* By which you would ſeem to imply, that *Religious Worſhip* may *terminate* upon the *Objects* to which you pay it, as *Saints* or *Angels*,

† *Monſieur* de M. *Expoſ. Art.* 3. *Vindic. Art.* 2. ‖ *Reply, Art.* 2.

Angels; (and wherein you certainly depart from your *own* and the Bishop of *Meaux*'s former *Principle*) but that *ultimately* it must *end* in *God alone*. But the truth is, (*what you have been already told) all Worship do's properly *terminate* in the *Object* to which it is given. You may *honour* a *Saint* for *God*'s *Sake*, and it is an *honour* to *God* by *accident* so to do: but when all is done, still the *proper Honour* that is given to the *Saint terminates in him*, and do's not pass to any other. And this you must confess, unless you will spoil all your own *Distinctions*. For whatever the *Honour* be that you give to the Saints, either it must *finally terminate* in them, and then your new *Addition* is useless; or if it pass on to *God*, you must either dishonour *God* if you give him such an *inferior Honour* as you do the *Saints*, and which is altogether unsuitable to his infinite *Nature* and *Majesty*; or if you give the *Saints* the *same Honour* you do *God*, then you raise them up into a state above the condition of *meer Creatures*, and so yet more *dishonour God*, by setting up *Competitors* with him in his *Service*. So that then your new modelling of this *Position* will stand you in no stead: and you must after all say, either that *no Religious Honour must be given to any other but God*, (as our Saviour has declared, and as we affirm) if you do truly believe that *all Religious Honour ought to terminate in Him alone*; or you must confess, that *Religious Worship may be terminated*, and that *ultimately*, upon the *Creature*; which indeed your *Practice* shews you do believe, and for which we justly accuse you of *Idolatry*.

4. But we will examine your own *Scheme*, that so we may the better understand your Pretences. And,

* *Answer to Papists Protesting*, p. 29, &c. Sect. III.

Ad Pag. 7, 8.] Reply. 1*st*, As to the *words* (you say) "That *Honour*, and *Worship*, and *Adoration*, may admit "of *different Senses*, and according to them be *differently* "*applied*. There is a *Divine Worship proper to God*, and "there is a *Civil Worship* that is *paid to Men*; and a *Dulia*, "or *inferior sort of Religious Worship*, that you give to "*Saints*, *Angels*, and *Holy Things*. 2*dly*, That as to "the *outward Actions of the Body*, whether *Bowing*, *Kneel*-"*ing*, &c. there may be a *difference* in these two; they "being not so *appropriated to God*, but that they may be "paid to the *Creature* also. That therefore, 3*dly*, both

"the *Actions* and *Expressions* are to be distinguish'd, ac-
"cording to the *Excellency of the Object on which they are*
"*terminated.* If the *Excellency* be *natural*, or *naturally ac-*
"*quired*; then the *Honour* that is paid is *Civil or Humane.*
"If it be *Supernatural*, then the *Honour* is *Religious.* And
"this *Religious Honour* is either a *Sovereign Honour proper*
"*to God alone*, call'd *Latria*; Or it is *Inferior*, and of
"which there are *several degrees according to the several*
"*measures in which God bestows his supernatural Gifts upon*
"*his Servants*; and is that you call *Dulia.* And this *infe-*
"*rior religious Honour* may be paid, not only to *rational*
"*Natures*, but sometimes also to *inanimate Things.*

5. *Answ.*] This I think is the *sum* of what you desire me to take *notice of*; and I will now return you a few *general Reflections* upon it. And,

1*st*, Though we are contented to take all these hard *words* in your *own Sense*, yet I must observe to prevent any *misapplication* of them to the Passages of either *Holy Scripture*, or *Primitive Antiquity*, before St. *Austin*'s Time. That for what concerns the *Hebrew Phrases* of the *Old Testament*, by which this *Worship* is expres's'd, they are all of them promiscuous, and indifferently used with reference both to *God* and the *Creatures.* But now with the *Greek Phrases* in the *New Testament* it is otherwise. One of them indeed, *viz.* that from whence you derive your term *Dulia*, is ambiguous; but for the other two, λατρεύειν & * προσκυνεῖν, the *former* is never *at all*, the *latter* never but *once*, and that too in a *parabolical sentence*, applied to any other *Worship* than that of *God only*; not to any *Humane* or *Civil respect.*

* Mat. 18. 26.

2*dly*, As to the distinction you make between *Civil* and *Religious Honour* properly so called, we readily embrace it: and we do confess, that the difference must be taken from the *di-*
Reply, p. 7. *versity* of *excellency* in the *Objects* on *which they are terminated.* From which we infer, that there must be therefore the same *proportion* between *Civil* and *Religious Worship*, as there is between *God* and *Men.* Seeing then there can be no *Analogy* between these two, neither can there be any between the *Worship* that is paid to the *One*, and to the *Other.* By consequence, that *properly speaking*, there can be no other *Honour* attributed to a

Creature

Creature but what is *Civil*, and which must be *diversified*, according to the *different Excellencies* of those to whom it is given. And this you your self allow in your *Vindication*, [p. 28, 29.] where you declare that this *Honour* is but an *extrinsecal Denomination from the Cause and Motive, not from the Nature of the Act*; and that you do *renounce any other sort of* Religious Worship *which is so from the* Nature of the Act, *and by consequence only due to God*. And here again in your *Reply* you found the *Appellation* of *Religious Honour* with reference to the "*Saints*, either upon the *Motive* of it, which is *religious*; or, "because it *ultimately refers to God*, for whose *sake*, and upon "account of whose *Gifts* we *honour* them. Now taking this then to be not only your own *private Opinion*, but the *Sense* of *your Church*; and that you may see, I desire to *close* as far as possibly I can with your *Notions*, I add, *Ibid.* p. 8.

3*dly*, That as to the *first* of these, "*The Religious Motive*; We are content in this respect to allow the *denomination* of *Religious Worship* to *others* besides *God*. Such is the *Honour* we render to our *Parents*, to *Civil Magistrates*, &c. upon the account of *God's Command* so to do. And thus the two terms of *Civil* and *Religious* are not *opposite*, but *co-ordinate*, and consistent with one another. *Secondly*, For the *other Grounds* on which you call this *Honour*, *Religious*, namely upon the account of those *Supernatural Gifts* or *Excellencies* which God has bestow'd upon his *Creatures*; We are ready to allow of this too. And thus we confess, that the *Honour* which *we*, as well as *you*, pay to the *Saints*, may be called *Religious*; when we *bless God* for their *Excellencies*, and *pray* to him for *Grace* to *follow their Examples*. We never denied but that *godly* and *religious Men* were to be reverenced, not only for their *other Qualities*, but yet more especially for their *Sanctity* and *Devotion*. But then,

4*thly*, As for *Religious Honour properly* so called, and as it respects not meerly the *Religious Motive*, or the *Supernatural Gifts* which *God* has bestow'd upon his *Servants*, but the very *Nature* and *Quality* of the *Act it self*; such Acts by which we pay not only all that worship which may be due to the *Excellencies* of a *pure Creature*, but the proper *Exercises* of *Religion*, as *Prayer*, *Confession*, and such like; and these with all the Circumstances of a *proper*, *religious Worship*; in the *House of God*, in the *midst*

midst of his Solemn Service; it may be in the *same Breath* and *Form* in which we *address* to the *Creator*; this is that *religious Worship* which we constantly affirm, and which you your self confess may not without impiety be given to any but *God only*; and it is for this we charge you with that, which by your own acknowledgment none of your *Distinctions* reach to, nor will therefore excuse you of, *viz. Idolatry*.

5*thly*, As for the *outward Expressions* of this *Honour* by *bodily Actions*, as *Bowing*, *Kneeling*, *Prostrating*, &c. these we confess are *ambiguous*, and must be determined by the *other Circumstances*. But then we deny that they are to be interpreted *meerly* according to the *intention* of him that performs them. There is an *External Adoration*, which no *Internal Act* of the *Understanding* or *Will* can excuse, if it be applied to any besides *God*. Such as is perform'd with those *Circumstances* of a *Religious Worship* before mention'd, as to *Time*, *Place*, *Words*, and the like. In short, it is, we say, *Idolatry* by any *External Act* whatsoever, to shew that we do attribute *Religious Honour* to any other but *God alone*.

6*thly*, And for the rest, we do affirm, That there are some other kind of *External Actions* so peculiarly *appropriate* to *God*, that they cannot without *Idolatry* be attributed to any other. Such as, 1*st*, *Sacrifice* *, by your own *Confession*: † to which I will, 2*dly*, add all those other things of the like kind which *God appropriated* to himself under the *Law*; as *Religious Adoration*, *Erection of Temples* and *Altars*, *Burning of Incense* in token of *Divine Worship*, *Solemn Invocation*, and *Vows*; in all which neither our *Saviour* nor his *Apostles* having made the least alteration, we ought certainly (as both the *Jews* and *Primitive Christians* most undoubtedly did) to esteem them still his own peculiar Prerogative.

* *Bp of* Meaux's *Expos.* Sect. III. p. 4.

† *See this prosecuted at large in Dr.* Still. *first Answer to* T.G. p. 190, *to* 283.

Having thus establish'd in *General* our Notion of *Religious Worship*; let us see if any of these Distinctions will (as you pretend) *excuse* you of that *imputation* which has been laid upon you.

AN

ANSWER
TO THE
THIRD ARTICLE,
OF THE
INVOCATION of SAINTS.

IN the beginning of this *Article* I cannot but acknowledge a commendable Endeavour in you to clear the true *State* of the *Queſtion* betwixt us: And tho I am not abſolutely of your mind, nor do I ſee any Cauſe for your *Suppoſal* that Mr. † *Thorndyke* ſpoke the *Senſe* of the *Church of England* in every one of thoſe *Particulars* mention'd by you in Order thereunto, yet I will not enter into any *Controverſie* with you about them. Reply, p. 10. † P. 11.

1. And firſt, Be it allow'd that the Words *Prayer, Invocation, Calling upon, Addreſs, &c.* are or may be *Equivocal*; *i. e.* (as that Learned Man phraſes it) *that we may make uſe of the ſame* Expreſſions *in ſignifying our* Requeſts *to God and to Man*; tho yet for the two firſt of theſe, *viz. Prayer* and *Invocation*, they are ſeldom Applied to any Other than a *Religious Senſe*. This *T. G.* long ſince obſerved, and you have now borrowed it from Him; and you may make what uſe of this Remark you pleaſe in managing of this *Controverſie*.

2. We do not deny but that we ought to *Honour* the *Saints departed*, as well as *Holy Men* upon *Earth*; Only we deſire that that *Honour* be ſuch as becomes *them* to *receive*, and *us* to *pay*. We honour them when we *praiſe*, and much more when we *follow* their *Faith* and *Patience*. And becauſe the *Reaſon* and *End* of this *Honour* is *Religious*, you may without being contradicted by me call the *Honour* it ſelf *Religious* too; ſee-

ing you explain your self to mean no more by it, than an *External Denomination from the Cause and Motive, but not from the Nature of the Act its self.*

Vind. p. 28, 29.

3. Nor will I dispute with you, lastly, Whether the *Saints* in Happiness do not in General pray for the *Church Militant*: For 'tis to as little purpose to deny what cannot be disproved, as to affirm what one cannot prove. I have as great an Honour as any Man for Mr. *Thorndyke*'s Memory; but yet I cannot see the Proof even of this in those *Scriptures* which (as you say) He *proves* it by. Some *Fathers* I know have said so; but their saying it is not to Me a sufficient Proof of a *Point* of *Doctrine*. When all is done, the *Congruity* of the thing is the *best* that can be brought for it. And if upon this account you are resolved to call them *Advocates* or *Intercessors between God and us*, you will I hope excuse me if I do not comply with you in it. That they are full of *Charity* towards us who are Members of the same Body with them, I make not the least Question: But *how* they *express* it I do not certainly know, because many Particulars there are from whence such a Matter is to be concluded, which are all hidden from my Knowledge. One thing I know, That we have a *Mediator* at the Right Hand of *God*, who *knows all our Wants*, which I see no reason to believe the greatest *Saint* in Heaven does. I am likewise assured that his *Right* to *intercede* for us is founded upon the *Sacrifice* of his *Death*. And since the *Gospel* gives this *Honour* and *Prerogative* to *Him ONLY, to appear in the Presence of God for us*, I shall never whilst I live help forward an Ambiguity in those *Titles*, of a *Mediator with God*, or an *Advocate with the Father*, or an *Intercessor in Heaven*, by attributing of them to any *Saint* whatsoever. These *Expressions* so applied are *dangerous*, and *scandalous*; and 'tis but a frivolous Pretence for the doing of it, that possibly the *Saints* may do something for us in *Heaven*, upon the account of which the *Titles* of our *Redeemer* may in *some sense* be given to them.

Reply, P. 11.

Ibid.

Reply, p. 11.

2. As for the *State* of the *Question* which you next propose, you should know by this time that we are by no Means agreed that the only thing in dispute betwixt us is, *Whether it be lawful for us to* Pray *to the* Saints *that they would* Pray for us? and, *Whether such kind of Addresses as these are of such*

such a Nature as to make Gods (for so you tell me I *very disrespectfully* call them; tho I believe you will find 'tis your *Misrepresenter's Phrase*, and not *Mine*) *of Men and Women.* You do indeed with your *Guides T. G.* and the Bishop of *Meaux* tell us, that all the *Prayers* of your *Church*, be their Words never so repugnant, must yet be reduced to *this sense*, PRAY FOR US: But you have often been told, that this is utterly disallow'd by us. However, to take off all occasion of *Cavil*, as far as is possible, I will offer you the *State* of the *Question* in such Terms as you shall have no just cause to except against it; *viz.* Ibid.

"*Whether it be Lawful to* pray to the Saints, *after the* manner *that is at this day* prescribed *and* practised *in the* Church *of* Rome?

And I will so far comply with you, as to consider it in *both respects*: 1. According to your own *Representation* of it: 2. According to that which is indeed your *Practice*, and freely acknowledged by the greatest Men of your *Church* to be so.

I. POINT.

Whether it be *Lawful* to *pray* to the *Saints*, to PRAY FOR US?

3. This is the least that can possibly be made of this Matter: And because I would bring the *Point* to the fairest Issue that may be, as I have proposed the *Question* according to *your own desire*, so I will dispute it with you upon *your own Principles.*

4. And *first*; for what concerns the *Terms* of the *Question*, they are exactly taken from your own *Words*: You tell us in your *Vindication*, that all you say is, "*That it is* Vindic. p. 30.
"LAWFUL to *Pray to the Saints*; and here in your *Reply*, Reply, p. 11.
"That the Difference between us is *Whether it be* LAW-
"FUL for us to *Pray to them?* In which yet you seem to fall a little below even the Bishop of *Meaux* Himself, who tells us,

Expoſit. Sect. IV. p. 5. "*That your* Church *teaches that it is* PROFITABLE *at leaſt* "*to* Pray *to them.* But however ſuch is our Security according to *Both* of you, that neither *You* nor *He* care to ſay it is our *Duty* ſo to do, or that we run any *Danger* in the neglect of it. Whatever therefore be the Iſſue of this *Diſpute*, it is wholly your Concern to look to it; thus much we are Agreed in, That there is no *Sin* in our *Omiſſion.* For where there is *no Law*, there is *no Tranſgreſſion.*

5. But I will now preſume to go farther: And ſince you dare not ſay that ſuch an *Invocation* is *Neceſſary*, I will undertake to affirm, that neither is it *Profitable*, nor indeed *Lawful*, but utterly *forbidden.* And for proof of this, I ſhall lay down no Other *Foundation* than what you have your ſelf eſtabliſh'd; *viz.* That *Religious Honour* or *Worſhip* may be taken in a double Senſe: "Firſt, *Strictly*, and ſo is due *Only* "to *God:* Secondly, More *largely*, and ſo may be paid to "*Creatures.* And what you mean by theſe *Terms*, you thus more fully expreſs: "That by *Religious Honour* in this latter "*ſenſe*, and as you apply it to the Saints, you underſtand "only an *Honour* ſo called by an *extrinſecal Denomination* from "the CAUSE and MOTIVE, but not from the NATURE "of the ACT it ſelf. That is ſuch an *Honour* as may be in it ſelf *Civil*, and is only CALLED *Religious* becauſe it is done for *God's ſake*, and in *Obedience* to *God's Commands.* But for a *ſtrict* and *proper Religious Worſhip*, ſuch as is in its *own Nature* ſo, this you confeſs with us to be due to *God* ONLY. From whence I conclude, That to give ſuch a *Worſhip* to any *Creature*, muſt be to pay that *Service* to the *Creature* which is due only to the *Creator*; and that is, in *Our Senſe*, to Commit *Idolatry.*

See Vidicat. p. 27. Ibid. p. 28, 29.

6. And now from this *Principle* which you have your ſelf laid down, and which you think "*will be* alone *ſufficient to* "*Anſwer all* Objections *brought againſt your* Doctrine; I take leave to inferr, "That if even ſuch an *Invocation* as you "confeſs you pay to the *Saints*, be *ſtrictly* a *Religious Honour*, "in the very *Nature* of the *Act it ſelf*, and not barely by an "*Extrinſecal Denomination* from the *Cauſe* and *Motive* of it; "it will then remain that you are guilty in this *Service* of "giving that *Worſhip* to the *Saints* which is *due only to God*; "and are by Conſequence therein guilty of *Idolatry* And this I ſhall ſhew,

Vindic. p. 28.

I. From

I. From the very Nature of the Act it ſelf.

II. From the Circumſtances of it.

I. That the very *Nature* of the *Act it ſelf* of *Invocating* the *Saints*, does ſhew, that it is *ſtrictly* and *properly* a *Religious Worſhip*.

7. This is what I know Monſieur de *Meaux* denies : He tells us, " That when you *pray* to the *Saints*, you do it in the *ſame* Expoſ. Artic. " *Spirit* of *Charity*, and according to the *ſame Order* of *Bro-* IV. " *therly Society*, which moves us to *demand Aſſiſtance* of our " *Brethren living upon Earth.* Thus he ſmooths *your Invocation* of *Saints departed*, to make it lie even with *our deſires* of one *anothers prayers.* But did he in good earneſt believe, that nothing but a *Spirit* of *Charity*, and the *Order* of *Brotherly Society*, is to be diſcerned in the *Act* of calling upon *departed Saints* to *pray for us* ? We have indeed that *Charity* for *them*, as to believe, that they have *Charity* for *us* : and though they are highly advanced above us, we yet take them to be our *Brethren.* But is this all that is implied in the *Act* of *calling upon them to pray for us* ? For my part, I cannot but believe, that Monſieur de *Meaux* himſelf was ſenſible of a *vaſt difference* in the *Caſe*, as appears by his endeavouring to blind it afterwards. And I ſhall now offer ſome Reaſons, that may perhaps *convince others*, as they have fully *ſatisfied my ſelf* about it.

8. For 1. If the Nature of that *Act* of *Invoking* the *Saints* in *Heaven*, be the ſame with that of deſiring my *Chriſtian Brother* to pray for me upon *Earth*, then on the other hand this is alſo of the *ſame Nature* with that. And by conſequence, I may as well fall down upon my Knees here in *London*, and deſire my Chriſtian Brother, who is now, it may be, in *Japan*, or ſomewhere in the *Eaſt Indies*, or perhaps on his *return homewards*, to *pray for me*, as do the like to S. *Peter* or S. *Paul*, who, for any thing I can tell, are at a vaſtly greater diſtance from me, than my *Friend* upon *Earth* is. But if there be ſomething more than a *Spirit of Charity*, or an acknowledgment of *Brotherhood*, in *calling* upon my *living friend*, who is out of all *natural diſtance* of *hearing*, there is alſo ſomething more

more than this in *calling* upon the *dead*, who it may be are a thousand times farther from me, than the living can be from one another. Would not such an *Invocation* of my *Friend*, think you, suppose him to be more than a *Brother*, or a *Man*? Would not the *Nature* of the *Act* ascribe to him not only the praise of *Charity*, but likewise the *power* of *hearing* and *knowing* all that is said upon Earth, at any distance whatsoever? I grant, that if this were indeed no more than according to the Order of *Fraternal Society*; neither would it be any more than so for you to call upon the *Saints deceased* to pray for you. But if the *former* would be more, when you have said all that you can, the latter must necessarily be so too: And you do thereby *Elevate* the *Saints above the condition of Creatures*. For whether you believe them to be *Omnipresent* or not, the very *Act* of *invoking* them indifferently in *any place*, and their being called upon in *several places* at the same time, does imply their *Omnipresence*, unless you could give us some other ground of certainty, that they hear you, besides this, that wherever *they are* when they are *spoken* to, and wherever *you are* when *you speak* to them, 'tis all one, they do as surely know what you say, as if they stood within the *common distance of hearing*. Now that *Action*, which in the very *Nature* of it ascribes an *Immensity* of *presence* to the *Object*, about which it is conversant, is *religious* in the *very Nature* of the *Act*. And then I leave it to you to determine whether it be *Idolatrous* or not, if it be paid to any thing that is not *God*. But,

9. *Secondly*, If you are not yet satisfied, I would desire to know, whether *prayer* to *God*, which you will not deny to be in its *own Nature* a *religious Act*, be not so upon this account as well as others, that 'tis an *Acknowledgment* of his *Immense Presence*. But how is it such an acknowledgment, otherwise than as we do in *all places*, and at *all times call* upon him. Since therefore you do in *all places*, and at *all times call* upon the *Saints* as well as upon *God*, I pray tell us why this *Invocation* should not also be in its *own Nature religious Worship*. If you allow this, then you have already pass'd sentence upon your self: If you do not, I should be glad you would find a little leisure to shew us the difference. This is an *Argument* that has been often enough urged to be taken notice of; and if you shall still go on to say nothing to it, we shall conclude the reason to be, that indeed you have nothing to *object* against it.

10. And

10. And what I have now ſaid of this *Invocation*, upon the account of the *diſtance* of the *Saints* from us, that they are now out of the compaſs of all *Civil Commerce*; and therefore to *pray* to them muſt be properly a *Religious Worſhip*, will be yet further confirm'd, *Thirdly*, by another of your practiſes; in that your *Church* allows not only *Vocal*, but even *Mental Prayer* to be made to them. Now this can be no *Act* of *Civil Honour*, ſeeing no *creature*, ſuch as Man (the *Object* of all *Civil Honour*) is, can be capable of ſearching the Heart, ſo as to find out the *ſecrets* of it. For *God, even God only knows the ſecrets of all the Children of Men.* And therefore to pray in our *minds* to the *Saints*, to offer up the *ſecret aſpirations* of our *Souls*, in *Honour* to any *Creature*, this muſt be an *Act* of *Religious Worſhip*, and ſuch therefore as by your own acknowledgment is *due to God only.* 1 Kings VIII. 31.

11. Now that you could not be ignorant of theſe things, and by conſequence are the more *inexcuſable* in this your *Worſhip*, appears from what Monſieur *de Meaux* has told us; *viz.* "That by addreſſing *Prayers* to the *Saints*, and honou- Expoſ. Sect. IV.
"ring them *all the World over* as *preſent*, you do not attribute
"to them a certain kind of *Immenſity*, nor the *Knowledge* of
"the *Secrets* of the *Heart*, which *God* has reſerved to Him-
"ſelf; ſeeing it is manifeſt, that to ſay a *Creature* may have
"the Knowledge of theſe things by a Light communicated
"to Him by *God*, is not to *elevate a Creature* above his Con-
"dition. Thus he gives that to the *Saints* in the *Cloſe*, which He deny'd in the *Beginning*. They have not *a kind of Immenſity, nor do they know the Secrets of our Hearts*; No, by no means, for that is neceſſary to be ſaid to ſave your ſelves from giving *Divine Honour* to the *Saints*: But for all that they have the *Knowledge* of theſe things by a *Light communicated to them by God*; and this is alſo neceſſary to be ſaid, to ſave your *Invocation of them* from being a *fooliſh* and *abſurd Devotion*. And for the ſame reaſon he ſuppoſed before, that ſome "Grounds, which He would not examine, might be had to
"attribute to the *Saints* ſome *certain Degree of Knowledge* as to
"thoſe things that are acted amongſt us, as alſo of our *ſecret*
"*Thoughts*. Thus he doubles, and treads with fear, like a Man that has loſt his Way in a dark Night, and is afraid of a Ditch every Step he takes. To ſay that the *Saints* know

All

All our *Wants* and *Desires*, and the *Secrets of our Hearts*, is to give them *a certain kind of Immensity* which He dares not say they have; and therefore those Words are slipt in, that "*some Grounds may be had to attribute to them a* certain Degree "*of Knowledge, as to these things.* Now *a certain Degree of Knowledge*, seems not to be *a certain kind of Immensity*; and so you are for a while safe on that side. Well, but *a certain Degree of Knowledge* as to these things, will not serve to make all the *Prayers* of All Men, at *any time*, and in *any place*, to this or that *Saint*, *wise* and *profitable Prayers*. For a *certain Degree* is but a *Degree*; And to answer all that is, or that you would have to be done in this kind, nothing will serve but a *certain kind of Immensity*. And therefore on the Other hand, a Creature *may have the Knowledge of these things*, i. e. of ALL these things. So that now the *Prayers* are *profitable* again; but then what shall we do to keep off *Immensity* from being *attributed* to the *Creature*? He has a Trick for that, and it is this; *viz.* That this kind of *Immensity* or Knowledge of *all Prayers* that are or can be any where offer'd to them, is *communicated to them by God*, and as long as *God* has made them thus *immense*, we may do so too.

12. And thus he represents the *Saints* as *Dii facti*, *Made Gods*, and that by the *Almighty* himself; which being done with respect to *Omnipresence*, may, whenever a wretched *Cause* requires it, be done as well with respect to *Omnipotence*, and all the other *Divine Perfections*; and in one word leads to such *Consequences*, as cannot but stir up the Indignation of all good Men. Nothing should be maintain'd in the Minds of *Christian People* with more care than the *distinct Notion* they ought to have of *God* and his *Creatures*. But your *Doctrine* and *Practice* in this kind does so confound these Apprehensions of the *One* and the *Other*, that they cannot tell what *Prerogative*, as to the matter of *hearing Prayers*, *God* has above his *Saints*; since they hear all, as well as He. *Prayer* to *God every where* is that which principally supports in the Minds of Men the *apprehension* of his being *every where present*: And tho much of it is due to the *natural Impressions* which *God* has left of himself in our Souls, yet the *Reflexions* we make upon it, are chiefly owing to the frequent *Addresses* we make *every where*, publickly and privately, to the

Invisible

Invisible Being, the *Lord of All*, of whom we have some knowledge by *Nature*, and more by *Christian Instruction*. But when *Prayer* is made to other *Invisible Beings* as generally as to *God*, how can it be otherwise, but that the *People* should conceive them to be as *Omnipresent* as *God* himself is? Especially if it be considered, that when their *Educated* and *Philosophical Men*, come to vindicate their *Practice* and *Doctrine* from this imputation, they cannot so much as speak *sense* about it, but with all their *Art*, talk more meanly and confusedly than meer *Nature* would instruct an Honest man to do. The difference between the *People* and the *blind guides* on the one side, and between the *Seers* on the other, being only this, That the *Worship*, and the *Notions* of the *former* go together, and are of a piece; but the latter, with as bad a *Worship*, have better *Notions*; and give that *Honour* to the *Saints* by their *Practice*, which their *Notions* (as they would have us think at least) deny to them. But for that reason they are the more to blame; and tho their *Idolatry* be not so *gross* as the Peoples, yet it is more *inexcusable*.

13. And yet if we may judge of their thoughts by their words, some of the refined *Controvertists* do not come much behind the *Common People* in this stupidity. If they think otherwise than they say, they are to answer to *God* for that too *Cardinal Bellarmine*, and *others*, who had none of these *Expounding designs* to carry on, speak out *freely*, and tell us, that the *Saints* are *Dii per participationem*, *God's by participation*; and upon that account he justifies the Practice of the *Church of Rome*, in *swearing* by them, and *making Vows* to them. Nor indeed do I see how that differs very much from *Monsieur de Meaux's* giving them the *Knowledge* which the hearing of all Prayers requires, as by a *light communicated to them by God*. For what is that but to say, that *God* has (in effect) made them *partakers* of his *Immensity*? Nay, the *Representer* (if we may conclude any thing from his arguing) seems plainly to yeild, that the *Saints* have a *Natural Knowledge* of our *Prayers*: "*For* (says "he) *Abraham heard the Petition of Dives, who was yet at a* "*greater distance from him* (than the *Saints* are from us), *even* "*in Hell*: *and told him likewise the manner of his living whilst as* "*yet on Earth. Nay, since 'tis generally allow'd, that the very De-* "*vils hear those desperate Wretches who call on them, why should we* "*doubt that the* Saints *want this* priviledge?

De Cultu ſſ. lib. iii. c. 9.

Expoſ. §. IV. P. 7.

Part 1. §. ii. P. 3.

14. No wonder therefore if *Bellarmine* makes a greater difference between the *Prayers* to the *Saints*, and our *desires* of good mens *Prayers* upon *Earth*, than Monsieur de *Meaux* seems willing to acknowledge; and looks upon it to be a *Worship due to them*, thus (in the words of your *Synod* of *Trent*) *suppliantly to call upon them*: For what can be more reasonable than to esteem that *Prayer*, the *Invocation of Suppliants*, and the *Worship of Invocation*, which is made with such deference of respect from the very *Nature of the Act*, as is due to *God* the *only Omnipresent Being*? And what more *unreasonable* and *foolish*, than to call our *desires* of each others *Prayers* by such *Titles* as these?

Conc. Trid. Sess. *ult.*

And hitherto have I shewn, that in the very *Act* of praying to the Saints, without any regard had to the *form* or substance of your *Petitions*, or the *circumstances* with which you call upon them, you give *proper*, *religious Worship* to them, which you acknowledge it is unlawful for you to do. I proceed, *Secondly*, to shew this yet more plainly,

II. From the *Circumstances* of it.

15. And here to avoid, if it be possible, all your little *Cavils* so usual upon this occasion, as in speaking to the former part of this *Argument*, I have managed it so as not to concern my self with any of your *distinctions* of *Supreme* and *Inferiour Religious Worship*; so here I will not insist on those *Exteriour Actions* of the *Body*, which you tell me are *Equivocal*, and of which *Monsieur de Meaux* roundly affirms, "*That the Nature of* "*that* Exteriour Honour *which you render to the* Saints, *must be* "*judged from the* internal Sentiments *of the Mind*. The *Circumstances* I shall now insist upon are such, as are not liable to any of these Evasions; but will, if not silence a *Contentious Spirit*, yet I am confident, satisfie any unprejudiced Christian, that the *Prayers* which you make to the *Saints* are *properly* a *Religious Act*, and not only called so by an *external denomination* from the *Cause* and *Motive* of them.

Reply, p. 7.

Expos. p. 8.

16. For 1. What else can be gathered from those outward *Circumstances*, of the *Place*, *Time* and *Manner* (to say nothing of the *Gestures* of the *Body*) with which you *call upon* them? Do not all these speak plainly to us what the *Nature* of this Wor-

Worſhip is? You *pray* (for inſtance) to the *Saints* in the *Houſe* of *God*, it may be, in a *Temple* which you have conſecrated at once to the *Service* of *God*, and to the *Honour* of the *Saint* whom you *invoke*. You accompany theſe *Prayers* with *Incenſe* ſmoking before their *Images*; a *Circumſtance* which was once reckon'd as a peculiar inſtance of *External Religious Adoration*; and which was therefore thought ſo appropriate an *Act* of *Divine Worſhip* among the *Primitive Chriſtians*, that they choſe to die rather than to throw a little Incenſe into the fire upon the *Heathen Altars*. You call at the ſame inſtant upon the *One* and upon the *other*, and too often place them in an equal rank with *one another*. "Thus, if you *confeſs* your "ſins, you do it to *God Almighty*, to the *B. Virgin*, to St. *Mi-* "*chael the Archangel*, to S. *John Baptiſt*, to the Holy Apoſtles "S. *Peter* and S. *Paul*, and in ſhort, to *All the Saints*: If you "*commend* a departing Soul, you bid him go out in the *Name* "of *God* the *Father Almighty*, who created him; and of *Jeſus* "*Chriſt*, Son of the *living God*, who ſuffer'd for him; and in "the *Name* of the *Holy Ghoſt*, who was poured out upon him; "in the *Name* of *Angels* and *Archangels*, of *Apoſtles*, *Evange-* "*liſts*, &c. If you *conjure* a *Tempeſt*, you call upon *God* and "the *Holy Angels*; you *adjure* the *Evil Spirit*, you *contradict* "him, by the *Vertue* of our Lord *Jeſus Chriſt*, and the *Bleſſed* "*Virgin Mary*. In the *Offices* of the *Church*, your Addreſſes to "*God*, and the *Bleſſed Virgin*, are ſo inter-woven with each o- "ther, that there is no alteration but only in the *manner* of "the *Expreſſion*, and very often not in that neither: As when "you *pray* (for inſtance) "That the *Virgin Mary* and *Her Son* "would *Bleſs you*. In the *Doxologies* of your greateſt Men at the End of their Works, nothing more frequent than to ſee "*Glory* and *Praiſe* return'd to *God* and the *Bleſſed Virgin*; and in your ordinary Converſation no exclamation more frequent than that of *Jeſu-Maria*. Even your ſolemn *Excommunications* and *Abſolutions* are made in the *Name* and *Authority* of the *Holy Trinity*, the *Bleſſed Virgin*, and all the *Saints*; and the *Paſſion of Chriſt* joyn'd in equal rank with the *Merits* of the *Virgin Mary* for the *remiſſion of their ſins*. By all which it undoubtedly appears, that either your *Invocation* of *God* himſelf is not *properly* a *Religious Act*; or if that be *ſtrictly* a *Religious Worſhip*, the other will be ſo alſo.

Miſſal. R. in ord. Miſſ.

Rituale R. Ord. Comm. An.

Ritual. Fr. de Sales. p 77. in fin.

Offic. B. V. pag. 84.

Pontific. R. Ord. Excom. & Abſolv. p. 196, 197.

17. *Secondly*, Another *Circumstance* which plainly shews your *Invocation of Saints* to be in the very *Nature* of the *Act* a *Religious Service*, is, that you offer not only your *Prayers*, but your very *Sacrifice* too to their *Honour* and *Veneration*: And this I am sure you will not deny to be truly a *Religious Act*. Thus in the *Missal* of *Salisbury*.

In Ord. Missæ. fol. 146.

"*Accept, O* Holy Trinity, *this* Oblation, *which I, unwor-*
"*thy sinner, offer in* Honour *of* thee, *and of the Blessed* Virgin
"Mary, *and of* All Saints.

And in the Common *Roman Missal*,

Ord. Miss. p. 311. Paris. 1616.

"*Accept*, O Holy Trinity, *this* Oblation *which we offer to*
"*thee in memory of the* Passion. Resurrection, *and* Ascension
"*of our Lord* Jesus Christ, *and in* Honour *of the ever Blessed*
"Virgin Mary, *and of the Blessed* John the Baptist; *and of*
"*the Holy Apostles* Peter *and* Paul.

And in the *Post-Communio* of the *Mass* of the B. *Virgin*.

Rituale Fr. de Sales. par. post. p. 19. Lyon. 1632.

"*Having received*, O Lord, *the defence of our salvation,*
"*grant, we beseech thee, that we may every where be* defended
"*by the* Patronage *of the* Blessed Virgin, *for whose* Veneration
"*we have* offer'd *this to thy* Majesty.

Now, not to enter on an Enquiry, how far these *Expressions* will in some measure apply the very *Sacrifice* it self to those *Saints*; it being hardly intelligible otherwise what *Honour* can be done to the *Saints*, by a Sacrifice offer'd solely to God; it cannot be doubted, but that this being confessedly a *proper Religious Act*, whatever *Honour* is hereby done the *Saints*, must be *strictly* and *properly* a *Religious Honour*; not meerly in *denomination*, but in the very Nature of the thing it self. And I desire Monsieur de *Meaux* to tell us, whether this too *be done with the same Spirit of* Charity, *and in the same Order of* Brotherly Society *with which we intreat our Brethren upon Earth to pray for us*. And what would be thought of him, that out of *kindness* or *respect* to his *fellow Christian*, should offer up the *Son of God* for his *Honour*, or (as the last *Prayer* has it) in his *Veneration*.

I do

I do not pretend that this is properly an *Act* of *Prayer* to *Saints*; and therefore I propoſe it only as a *Circumſtance* from whence to conclude what the true *Nature* of your *Invocation* of them is. For if it appear, that the other parts of that *Worſhip* you pay to the *Saints*, are *properly Religious Acts*, it will not be doubted but that your *praying* to them is certainly ſo too. And tho you have reſtrain'd the *terms* of our *Queſtion* to this one particular *Inſtance*, of *calling upon them*, yet it ſuffices me in general to conclude againſt you, that you do give proper *Religious Honour* to others beſides *God*, if it appear, that any part of that *Worſhip* you pay to the *Saints* is ſuch.

18. Nor is it by any means to be forgot here, that in almoſt every one of theſe *Maſſes* you deſire to be *accepted* by the MERITS of that *Saint* in whoſe *Honour* or *Veneration* the *Maſs* it ſelf is *offer'd*. I will give you an *inſtance* or *two* of this.

" *Regard, we moſt humbly beſeech thee, O Lord, theſe things* Miſſale in u-
" *which we offer to thee: and by the* MERITS *of thy Bleſ-* ſum Sarum.
" *ſed Biſhop* Julian, *deliver us from all ſin.* Feſt. Januarii. fol. x.

" *Let the* MERITS *of S.* Bathildis *obtain, that theſe*
" gifts *may be accepted by thee.*

" *We load thy Table, O Lord, with myſtical* gifts, *in comme-* Ibid. fol. xiii.
" *moration of S.* Agatha *thy Virgin and Martyr; humbly be-*
" *ſeeching thy Majeſty, that by the* help *of* HER MERITS
" *we may be freed from all Contagions.*

Thus (as I have heretofore obſerved) do you joyn the MERITS of *Chriſt*, whom you ſuppoſe to be the *Offering*, with the MERITS of your *Saints*; and make a *Bathildis* or a *Julian*, joynt *Interceſſors* with the *Son* of *God* for your forgiveneſs. What is this but truly to aſcribe to the *Creature* the *Honour* of the *Creator*, and to *worſhip* them with a *Religious Worſhip*, in the utmoſt *propriety* of the *Expreſſion*?

19. I ſhall add but one *Circumſtance* more, and that of another ſort of *Service* with which you ſometimes accompany your *Prayers* to the *Saints*, and which I think will undeniably convince you, that you do give them the moſt *ſtrict Acts* of

Re-

Religious Service; and that is, *Your making of* Vows *to them.*
Numb. XXX. Deutr. XXIII. That this is a *proper Act of Religion*, both the *Holy Scripture* evidently shews, and the *reason* of the thing it self declares; A *Vow* being in its own *Nature* nothing else than a *Promise made to God*; and such by which he is acknowledged to be the *Searcher of the Heart*, and the just *Avenger* of all *perfidious Promisers*, as he is the bountiful *Rewarder* of those who are faithful in his *Service*. And your own *Authors* unanimously acknowledge it to be an *Act*, not only of *Proper*, but of *Supreme Religious Worship*.
Aquinas 22æ. Qu. 88. A. 5.

20. And yet even this too is paid by you to the *Saints*: and I desire you to consider what you then did, when at the entry into your *Order* (if you herein, as I suppose, agree with the manner of your Brethren the *Dominicans*), you solemnly vow'd to "*God*, to the B. *Virgin*, to S. *Benedict*, and "to *All* the *Saints*, that you would be *obedient* to your *Superiors*. Now this I the rather remark, because the *Answer* that is made by your Writers, to justifie this *Practice*, plainly condemns you (not only in this *Point*, but in that of your *Prayers* too) upon your own *Principle*, as *Idolaters*. They acknowledge the *Act* to be PROPERLY RELIGIOUS; That these *Vows* are made after the very SAME MANNER to *God* and the *Saints*. And *Card. Cajetane* anticipating this *Objection*, "That to *Vow* is an *Act* of *Supreme Reli*"*gious Worship*; and how then may it be *given* to the *Saints*? Answers, "That it is an *Act* of the *same kind* to VOW "and to PRAY; but (says he) We *pray* to the *Saints* in "Order to *God*, and therefore in the same manner we *Vow* "to them too. And the main Excuse which He makes for both, is the utter ruine of *yours* and *Monsieur de Meaux*'s Pretences, viz. *That the* Saints are GODS BY PARTI"CIPATION. A Remark which *Card. Bellarmine* thought so considerable, that He from thence distinguishes between the *Promises* that are made to *Men* on *Earth*, and to the *Saints* in *Heaven*; so that the former are *Only Promises*, the latter are *Vows*; "*Because a* Vow *does not agree Otherwise* "*to the* Saints, *than as they are* GODS BY PARTI"CIPATION.
Vid. Annot. Cajet. in D. Th Qu. 88. Ar. 5. p. 313. Lugd. 1562.
Ibid.
Bellarm. de Cult. SS. Lib. iii. c. 9. p. 2235. D.

21. The Consequence of all is this plain *Conclusion*, That if a *Vow* be *strictly* and *properly* an *Act* of *Religious Worship*, *and*

and not only call'd so by an extrinsecal Denomination from the Cause *and* Motive *of it*; and *Prayer* (as *Card. Cajetane* says) be an *Act* of the *same kind* with it; then are they both *Acts*, by your own Acknowledgment, due *only* to *God*: And therefore it must be a Sin to give them to any Other; and being a Sin in a matter of *Religious Worship*, whereby that *Honour* is given to the *Creature* which is due only to *God*, it remains, according to our *Notion*, that it must be *Idolatry*.

22. And thus have I hitherto argued against that *Worship* you pay to the *Saints*, upon your own *Principle*, and according to your own *Proposal*: I shall only add, to close this *First Point*, That whether these *Arguments* shall be thought of force sufficient to convict you of what I am persuaded you are *guilty* in this *Service*, it is your *Concern* alone to weigh. If they are, I need not say any thing to *exaggerate* your *Offence* which you commit in this *Matter*: If they are not, yet whilst we are neither defective in our *Veneration* towards those *Blessed Souls*, but pay them all that *Honour* (as I have before shewn) of which they are now *Capable*; whilst we transgress no *Command* of *God* in our *Omission* of these *Superstitions*; nor fail continually to *Address* our selves to the *Throne* of *Grace*, through our *Great* and *Only Mediator Jesus Christ*; We are not only sure of his *Intercession*, who we know is able both to *Hear* and *Help* us; but also in a most likely way of obtaining the *Charitable Assistances* of those *Holy Souls* too, who, if they have any *Knowledge* of us, or *Concern* for what passes Here below, will doubtless need no *Sollicitation* to be kind to us; but without our Intreaty offer up their *Prayers* to *God*, for *all those* who thus serve him in *Sincerity* and *Truth*.

23. But I must now go much farther, and bring my *Charge* more closely against you, by shewing, secondly,

II. POINT.

II. POINT.

What the *True Doctrine* and *Practice* of the *Church* of *Rome* is, as to the *Point* of INVOCATION of SAINTS?

Now the *Sum* of this *Point* may I think best be reduced to these *Four Considerations*, by which you endeavour in your *Reply* to justifie your selves in this Particular.

For, I. As to the *Prayers* themselves, you cannot deny but that in the natural *Sense* of them they do imply a *proper* and *formal* Invocation of the *Saints* to whom you Address: But then you tell us, That the *Churches Sense* is much otherwise; and therefore that whatever their *Words* may seem to imply, yet the *Intention* of them all is *One* and the *Same*, viz. *PRAY FOR US.*

II. That as to what We object concerning the MERITS of the *Saints*, your coucluding of All your *Prayers* in this Form, "*Through Jesus Christ our Lord*, plainly shews, that you mean no more by it than this, "That God "would vouchsafe to call to mind the glorious *Actions* "and *Sufferings* of his *Saints*, performed in and by *His* "*Grace*, and upon those Accounts accept your *Sacri-* "*fices*, or hear your *Prayers*.

Reply, Art. iii. §. 18. p. 23.

III. That for those Addresses you have the Warrant both of *Scripture* and *Antiquity*. Whereas,

IV. We have neither against them: Those Pretensions I offer'd in my *Defence* being either *false* or *deceitful*; or at least not concluſive enough to engage you to lay aside a *Practice* which has been so many *hundred Years in the Church*, and that by our *own Confession*.

This is the *Sum* of what is said on this *Occasion*, not only by your *self*, but by the *generality* of *your Party*: And to this I shall answer with all the *Plainness* and *Candour* that I am able.

SECT.

SECT. I.

Whether *all* the *Prayers* that are made to the *Saints* by thoſe of the *Church of Rome*, are fairly to be reduced to this *One Senſe*, PRAY FOR US?

24. For thus it is that you *Expound* your ſelves.

"*That in what* Terms *ſoever thoſe* Prayers *which you ad-* Reply, Art. iii.
"*dreſs to the* Saints *are* Couch'd, *the* Intention *of your* ſect. 16. p. 22.
"Church *reduces them always to this* Form, PRAY
"FOR US. *You charge me with VOLUNTA-*
"*RY fixing the Words of your* Addreſſes, *which are* Equi-
"vocal, *to a* Univocal *Senſe*; *and that Had I either as*
"*became a* Chriſtian *or a* Scholar *taken notice of this* Di-
"rection *laid down by the* Biſhop *of* Condom, *both in his*
"Book, *and in his* Advertiſement, *I ſhould have ſaved my*
"*ſelf the labour of Amaſſing ſuch an* Appendix *as I have*
"*made to this* Article, *and the* Reader *the trouble of per-*
"*uſing it to as little purpoſe. Since tho your* Church *does*
"*indeed make her* Addreſſes *to the* Saints *for* Protection
"*and* Power againſt your Enemies; *for* Help *and* Aſſi-
"ſtance, *and the like*; *yet it does Appear manifeſtly to any*
"*one* Who is not WILFUL *in his* MISTAKES, *that all*
"*theſe are reduced to an* Ora pro nobis; *it being a kind of*
"Aid, Succour, *and* Protection, *to recommend the Miſe-*
"*rable to Him who alone can* ſuccour *them.*

25. *Anſwer.*] Such then are your Pretences. To your *Reflections* I have ſpoken Already; I come now to examine your *Reaſons*: And to convince *Others*, if not *You*, that I was not WILFUL in my MISTAKES as to the meaning of your *Prayers*, but that you are a ſort of *Miſerable Shufflers*, in your *pretended Expoſitions* of them. For tell me now, I beſeech you, by what Authority is it that your *New Guides* * *T. G.* and the Biſhop of *Meaux* undertake thus to detort the plain *Expreſſions* of your *Addreſſes* to a Signification utterly repugnant to the *natural Meaning* of them? *Have any of your*

* Anſwer to Dr. *St.* p. 399, 406, 407.

Full Answer, p. 6. *General approved* Councils *positively defined this to be all your Design in them?* And if they have not, are you not, according to your *own Language*, in your accusing of me on this Occasion, a *Falsifier*, a *Calumniator*, and a *Misrepresenter TOO?* Does the *Council of Trent*, where it decrees this *Service is to be paid* to them, say that this shall be the *Universal, Ecclesiastical Sense* of these *Devotions?* Nay, does but so much as One single *Rubrick* in all your *Offices* give us the least Intimation of it?

Ibid. p. 7.

Catechism. Conc. Trid. Part. IV. p. 345. Tit. *Quis Orandus sit?*

26. It is, I know, pretended by *Monsieur de Meaux*, That your *Catechism* authorizes this *Exposition* of them; where it "teaches the Difference there is between your *Praying* to "*God* and to the *Saints*. For that you *pray* to *God* either that "He would give you Good things, or that He would deliver "you from Evil; but to the *Saints*, that they would *undertake* "your *Patronage*, and *obtain* for you those things you stand "in need of. That from Hence arises two different *Forms* of "*Prayer*; for that to *God* you say properly *Have mercy upon us*, "or *Hear our Prayers*; but to the *Saints*, *Pray for us.*

27. Such are that *Bishops* Pretences, and it must be confessed they have something that is plausible in them; tho what will soon vanish when it comes to be examined to the Bottom. For be it allow'd, as He desires, that there are here proposed two *different Forms* of *Prayer*; for indeed we do not deny but that in General you may *pray* with other Sentiments to *God*, than to the *Saints*; tho too often in your *Prayers* themselves we find no great care taken to distinguish them: To *God*, as to the *First* and *Supreme Dispenser* of All *Good*; to the *Saints* only as His *Ministers*, and *inferiour Distributers* of it. "But does this therefore reduce all the *Prayers* you make "to the *Saints*, in whatever Terms they are conceived, to "this *One Form*, PRAY FOR US? Judge, I beseech you, by those Words which immediately follow in the *Catechism*, but were not for the turn of an *Expounder*, and therefore His *Lordship* thought good to omit them: "Altho it be Lawful, "IN ANOTHER MANNER, to ask of the *Saints themselves* that THEY WOULD HAVE MERCY UPON US, for they are very *Merciful.*

Catechism. ibid.

28. If this be ANOTHER MANNER from the foregoing then I am sure *all* the *Prayers* of your *Church* are not to

to be reduced to that *One Form, Pray for us.* But what is this *Other Manner?* "We may *pray* (ſays the *Catechiſm*) that "being moved at the Miſery of our *Condition*, they would "*Help* us with their FAVOUR and DEPRECATION "with *God.* So that Here then is ſomewhat more, at leaſt in the opinion of your *own Catechiſm*, than a *meer praying for us*; Here is Encouragement to ask not only their *Prayers*, but alſo their *Favour* and *Intereſt* too. But indeed the *Catechiſm* goes yet farther: For giving a Reaſon *why* Angels *are to be invocated*, "They are (ſays the *Catechiſm*) to be *prayed* to, "becauſe they both continually look upon *God*, and moſt "willingly undertake the *Patronage* of our *Salvation* which "IS COMMITTED to them: And from thence in the next *Section* it infers the like Neceſſity of *Honouring* the *Saints.* Ibid. Pars iii. de Cultu & Invocatione SS. n. 19, 20. p. 255.

29. This is plain dealing, and gives us an *Authentick Expoſition* of that Paſſage in the *Council* of *Trent*, whoſe *Senſe* you no leſs pervert than that of your *Liturgies*; *viz.* "That for "Obtaining the Benefits of *God* by his *Son Jeſus Chriſt*, you "ſhould betake your ſelves to their (the *Saints*) *Prayers*, *Aid*, "and *Aſſiſtance*: And to this End, that you ſhould not bare- "ly *invoke them*, but *invoke them in a* ſuppliant *manner*; as "thoſe who *reign* now *with Chriſt*. A *Circumſtance* this which was not put in by Chance, but was thought ſo conſiderable as to be mention'd in Pope *Pius*'s *Profeſſion of Faith*, where nothing ſuperfluous was to be admitted; and where you declare, "That you *firmly believe* that the *Saints* who REIGN "*together with Chriſt*, are to be *Venerated* and *Invoked.* Inſomuch that (as I have before obſerved) your great Cardinals, *Cajetane* and *Bellarmine*, doubt not to call them "*Gods by* "*Participation*; and to deliver it as the *Catholick Doctrine* (and we know how conformable the *Catholick Practice* is to it amongſt you) "That the *Saints* are *ſet over us*, and *take* "*care of us*, and that the *Faithful* here on Earth are RULED "and GOVERN'D by *them.* By all which it appears with what Sincerity you pretend that all your *Church* teaches is only to *pray* to to the *Saints* "in the *ſame Spirit* of *Charity*, "and according to the *ſame Order* of *Fraternal Society*, with "which you demand the Aſſiſtance of your *Brethren* living "upon *Earth.* And how falſe it is, that you are taught to reduce *all* the *Forms* of your *Addreſſes* to this *One* Meaning, Concil. Trid. Seſſ. xxv. de Invocat. &c. p. 292. Bellarm. de SS. beat. l. I. c. 18, 20. Biſhop of Meaux's Expoſ. Sect. IV.

Pray for us; seeing you both *direct* the *Faithful* "to *recur* to "them for their *Prayers*, *Aid*, and *Assistance*; and suppose them *capable* as *Reigning together with Christ*, and *Gods by Participation*, but especially as having the *Care of the Faithful committed to them*, *to Rule and Govern them*, to lend you Other *Help* and *Assistance* besides that of their *Prayers*, and (as I shall presently shew) *pray* to them *accordingly* so to do.

30. But *Secondly*, We will examine this *Point* a little further; for indeed the whole *Mystery* of this *Service* in the *Church* of *Rome* depends upon a right understanding of what *Notion* they have of the *Saints* above. And because I will do this without any suspicion of Falsity, I will deliver nothing but from *Card. Bellarmine*'s own Words. In his Book of the *Eternal Felicity of the Saints*, among Other Reasons that he gives "why the *Place* and *State* of the *Blessed* should be "called the *Kingdom of Heaven*, He has this for one, "Be- "cause all the *Blessed* in *Heaven* are *Kings*, and all the *Quali-* "*ties* of *Kings* do most properly agree to them. "The Just "(says He) in the *Kingdom* of their *Father*, shall be themselves "*Kings* of the *Kingdom* of Heaven; for they shall be *Partа-* "*kers* of his *Kingly Dignity*, and of the *Power*, and *Riches*, and "other *Goods* that are in the *Kingdom* of *Heaven*. Which is, I suppose, a plain Paraphrase of what he elsewhere says, "That they are *Gods* by *Participation*, or Partakers of the *Dig-* "*nity* and *Power of God*.

De æternâ felicitate SS. lib. 1. cap. 4.

See before.

31. Having thus established His *Foundation*, He now goes on to the *practical Demonstration* of it. "The *Goods* (says He) "of an Earthly Kingdom are usually reckon'd to be these "Four, *Power*, *Honour*, *Riches*, and *Pleasure*. An *Earthly* "*King* has *Power* to command His *Subjects*; If they do not "obey Him, He can punish them with Bonds, Imprison- "ment, Exile, Scourging, Death. Again; *Kings* will be "Honour'd with an *Honour* almost above the Nature of Men; "for they will be *adored* upon the *Knee*; nor will they "vouchsafe oftentimes to hear those that speak to them, un- "less in this *bended posture*, and with their *Face* down to the "*Ground*. But yet (as He afterwards shews) this *Power* is mix'd with *Infirmity*; this *Honour* oftentimes changed into *Disgrace*. But with the *Saints above* it is much otherwise: "For *their Power* is *exceeding great*, and without any mixture "of

Lib. I. cap. 5. p. 20. Colon. 1626.

Ibid. pag. 26.

" of *Infirmity*. This He illuſtrates with a *Story*, which at once ſhews what their *Power* is with reference to us, and How they are *pray'd* to in the *Church of Rome* upon preſumption of it.

" St. *Gregory* (ſays he) relates in his *Book* of *Dialogues*, That " a certain *Holy Man*, being juſt ready to be ſlain by the " *Hangman*, whoſe Arm was ſtretch'd out, and Sword drawn " for that purpoſe, cry'd out in that Inſtant, " *Saint John* " *hold him*; and immediately his *Hand wither'd*, that he " could neither put it down again, nor ſo much as move it. " S. *John* therefore (continues the *Cardinal*) from the higheſt " *Heaven* heard the *Voice* of his *Client*, and ſtruck his *Execu-* " *tioner* with this Infirmity ſo ſuddenly, as to hinder the " Stroke already begun. *This* is the *Power* of thoſe *Heavenly* " *Kings*, that neither the almoſt infinite *diſtance* of *Place*, nor " the *Solitarineſs* of a poor and unarm'd Righteous Man, nor " the multitude of Armed Enemies, could prevent S. *John* " from delivering his SUPPLIANT from the Danger of " Death. Lib. iii. cap. 36.

32. I ſhall not need to tranſcribe what He in the next place adds concerning the *Worſhip* that upon this and other accounts is paid to the *Saints*, beyond that of any *Earthly Monarch*. But from what has been ſaid, I conclude, That it is the *Opinion* of thoſe in the *Church* of *Rome*, that (as the *Council of Trent* expreſſes it) *The Saints reign together with Chriſt*; and, are *Gods by Participation*; that is, are made *Partakers* of the *Dignity* and *Power* of *God*. 2. That therefore whatever Intercourſe the *Faithful* upon *Earth* may have with them, it muſt be vaſtly different from what they have with their *Brethren here below*, who are neither admitted to ſuch a *Dignity*, nor *Partakers* of this *Power*. 3. That ſince the *Saints* are thus *Kings* in *Heaven*, when thoſe of the *Roman Church* addreſs to them in a SUPPLIANT *manner*, as their CLIENTS, for *Help* and *Aſſiſtance*, they do not do this in the *ſame Spirit of Charity*, *nor after the ſame Order of Fraternal Society with which they would deſire the Prayers of their Fellow-Chriſtians yet living*. And, 4. That ſeeing the *Bleſs'd* in *Heaven* have *Power together with God* of taking *Care* of us, and beſtowing *Bleſſings* upon us; there is neither *Truth* nor *Reaſon* in that vain Pretence, That *all the Prayers that are made* Expoſ. Mr. de Meaux, ſect. IV. Reply, p. 22.

to

to them, must be reduced to this One form, PRAY FOR US; but that we ought indeed to understand them to *desire* of the *Saints*, what both their *Principles* allow them to do, and their *Words* declare that they do *desire*; *viz.* THEIR HELP *and* ASSISTANCE, *as reigning* TOGETHER WITH *Christ.*

33. But, *Thirdly*, I have yet more to say in *Answer* to this Evasion. It is well known how much those *Prayers* you make to the *Saints*, scandalized many of the most Eminent Men of your *Church*. *Wicelius* doubted not to say of one of your *Hymns*, that it was full of downright *Blasphemy*, and horrible *Superstition*; of others, that they were *wholly inexcusable*. *Ludovicus Vives* profess'd, that he found little difference in the *Peoples* Opinion of their *Saints*, in many things, from what the Heathens had of their *Gods*: and that numbers in your *Church* worshipp'd them no otherwise than *God*. Now this the *Council* of *Trent* could not but know, and it then lay before them to redress it. If therefore those *Fathers* had thought, that there was no *other form* of *Invocation* allowable to the *Saints*, than (as you now pretend) to *Pray* to them to *Pray for us*, is it to be imagined, that at such a juncture as this they would have taken no care about a thing so justly *scandalous*, not only to the *Protestants*, whom they desired to reduce, but even to many of their own *Communion*? How easie had it been for them to say, "That to satisfie the *complaints* of these "*Learned Men*, and of their *Enemies*; and to prevent any mi-"stakes of the like kind for the future, *it seem'd good to the* "*Holy Ghost and to them* to declare, that in what *terms* soever "the *Prayers* of their *Church* were conceived, yet that the *Ec-*"*clesiastical sense* of them was in all one and the same, viz. "*Pray for us.* But now instead of such a *declaration*, and which such wise men in this case would never have omitted, they regard no *Complaints* that were made against this *Service*; but roundly decree an *Invocation* to be *due* to them, and establish it upon the *Old Foundation* before-mention'd, and which had given rise to all these excesses, *viz.* that the Saints REIGN TOGETHER WITH CHRIST; and were therefore in A SUPLIANT MANNER to *be call'd upon*; and that for the obtaining benefits of *God*, they were to fly, not only to their *Prayers*, but also to their *Help* and

In Elencho Abusuum.

Lud. Vives Comm. in S. August. de Civ. dei. lib. viii. cap. 27.

and *Aſſiſtance*: And when according to their *Order* for reciting the *Miſſals* and *Breviaries*, they were again ſet out, the *one* Four, the *other* Six years after the *Council* was ended: the *Hymns* and *Prayers* were left ſtill as we ſee, and not ſo much as the leaſt *Note* in a *Rubrick*, for a right *Expoſition* of them.

34. Nay, I will go yet farther: There was not only no Care taken *then*, but at *this day* men are ſuffer'd to run, without Cenſure, into the *ſame Exceſſes*. We know to what Extravagance *Card. Bona*, Father *Craſſet*, and but the other day *Doctor J. C.* our own Countryman, have gone; and no One of your *Church* cenſures them for it. *Caſſander* immediately after the *Council*, no leſs complain'd of theſe things than *Vives* and *Wicelius* before; and that too was diſregarded. On the contrary, whilſt the *Extravagances* of theſe *Votaries* are encouraged, the moderation of the others is cenſured by the higheſt *Authority* of your *Church*. The *Pſalter* of S. *Bonaventure* goes abroad with permiſſion, but the *Comments* of *Lud. Vives* are put in the *Expurgatory Index*, and *George Caſſander*'s Works *abſolutely prohibited*. If *Advices* are given from the *Bleſſed Virgin* to her *indiſcreet Worſhippers*, "All the Servants of the *B. Virgin* "run to Arms to encounter him: The *Learned* of *All Nations* "write againſt him, the *Holy See* condemns him, *Spain* ba- "niſhes him out of all its Dominions, and forbids to *Read* or "*Print* his Book, as *impious* and *Erroneous*. But if a *Craſſet* in his Zeal for the *Mother of God*, runs into ſuch *blaſphemous* Exceſſes as no pious Ears can hear, without indignation; If he rake together all that the *Folly* and *Superſtition* of former *Ages* has ſaid or done the moſt exceſſively on this Subject, to make up a *Volumn* ſcandalous to that *Church* and *Society* that endures him; not only the *Divines* of his *Order approve* it, but his Provincial *licenſes* it to be *Printed*; the *King's Permiſſion* is obtain'd for it; and the *Expounders* themſelves are ſo very good natur'd, that they cannot ſee any harm in it. And then let the World judge what your *true Doctrine*, as to the *Invocation of Saints*, muſt be. For,

Craſſet devotion veritable, pref. p. 2.

35. *Fourthly*, Had the *Council of Trent* been of the ſame Opinion with *Monſieur de Meaux*, I ſhall leave it to any reaſonable man, that will but be at the pains to examine your *Offices*, to ſay, whether there was not great need of ſome ſuch *Advertiſement*

tisement as I before said. As for example: In the *Office* of the *Blessed Virgin* you thus address to Her:

Officium B. Virg. p. 84. Antw. 1631.

"*We fly to your* protection, O *Holy Mother of God*; despise "*not our* Prayers *which we make to* you *in our Necessities*; *but* "deliver *us from all dangers, O Glorious and ever Blessed* Vir- "gin. ——And again,

Ibid. p. 103.

"*Vouchsafe that I may be worthy to praise thee,* O Sacred "Virgin: Give *me strength and power against thine Ene-* "*mies.*

Now that these *Prayers* are conceived in as formal terms as any can be to *God himself*, is not to be deny'd: I desire you therefore to tell me by what Rules of *Interpretation*, by what *Publick* and *Authentick Decree* of your *Church*, we are to *expound* a *Prayer* made to the *Blessed Virgin*, that *She* would give *strength* and *power*, into a desire that she would *pray* to *God* that *He* would do this?

36. But however, let us for one moment *suppose* this to be reasonable, and try whither such a *method* of *interpreting* will carry us. For instance, thus you * *Pray* to the *Apostles.*

* Ibid. p. 497.

"*O ye just Judges and true Lights of the World, we pray un-* "*to you with the Requests of our Hearts, that ye would hear the* "*Prayers of your Suppliants.*

That is to say, "We do desire you in a *friendly way*, and only *after the Order of Brotherly Society*, though in complement we call our selves indeed *your Suppliants*, and intreat you to *hear our Prayers*, that you would *Pray for us.*

"*Ye that by your* Word shut *and* open *Heaven, deliver us,* "*we beseech you by your* COMMAND *from all our sins.*

That is, you who by your *Prayers* to *God* are able to incline him either to *shut* or *open Heaven*, we intreat you, that by YOUR COMMAND, meaning only *your Prayers*, you would *deliver us*; that is to say, would *Pray to God*, that *He* would *deliver us*——, *from all our sins.*

"*You*

" *You to whoſe* COMMAND *the Health and Sickneſs of* " *all men are ſubmitted,* Heal *us who are ſick in our Manners,* " *and* reſtore *us to vertue.*

That is to ſay, O ye Holy *Apoſtles*, to whoſe *command*, as far as *Prayers* may be ſo called, the *Health* and *Sickneſs* of all is *ſubjected*; foraſmuch as your *Requeſts* can prevail with *God* to *ſubmit it* to you: *Heal us*, i. e. *Pray* to God that *He would Heal us*, who are ſick in our manners; and *Reſtore us*; that is to ſay, *intreat God*, that *He* would *reſtore us* to *Vertue.*

37. Such, according to your Principles, is the *Paraphraſe* of this *Prayer.* If this be a natural way of *Expounding*, then be alſo your *Pretences* allow'd of: But if to pray in ſuch words as theſe, meaning no more than what I have expreſs'd, be a downright mocking both of *God* and his *Saints*, then let the World judge what we are to think of your Interpretations.

38. But however, for once let us *allow* even this too: What ſhall we do with thoſe Prayers where *God* and the *Saints* are both join'd together in the ſame Requeſt. As for inſtance,

Let Mary *and* Her Son *bleſs us.* Officium B. Virg. pag. 105.

Here, I doubt, it will be ſomething difficult to reduce them to what you call the *Churches Senſe*, PRAY FOR US, unleſs you pray to *God* too as well as to the *Saints*, to *pray* (to whom I cannot imagine) for you.

39. I ſhall add but one Conſideration more, from your *Service* of the *Saints*, to overthrow your *new Expoſitions*; but that ſuch as I ſhall be very glad to receive an *Honeſt Anſwer* to. For be it that in defiance of all *Senſe* and *Reaſon*, your *Prayers* to the *Saints*, in what *terms ſoever* they be conceived, muſt all be *interpreted*, as you pretend. Yet what ſhall we do in thoſe *Caſes* where the very *Nature of the Service* utterly refuſes ſuch kind of *Colours*? As,

I. When in your *Vows*, you vow'd (as I before obſerved),

" *To* God, *and the* Blessed Virgin, *and to St.* Benedict, *and* " *to* all the Saints, *that you would be* obedient *to your* Supe- " riours.

II. When in your *Doxologies*, you give

" *Glory to* God, *and the* B. Virgin Mary, *and last of all to* " Jesus Christ. So *Greg. de Valencia.*

" *Praise be to God, and the Virgin Mother* Mary, *also to* God " Jesus Christ, *the Eternal Son of the Eternal Father, be Praise* " *and Glory.* So *Card. Bellarmine* closes this very *Dispute* of " the *Worship* of *Saints.*

" *Honour and Glory be to* God, *and to the most Holy Virgin* " Mary, *and to all the* Saints. So your *Collector* of the *Lives* of the *Saints.*

Contemplat. pag. 23.

" *Vers.* Open my lips, *O Mother of* JESUS.
" Resp. *And my soul shall speak forth thy Praise.*
" *Vers. Divine* Lady, *be intent to my aid.*
" Resp. *Graciously make haste to help me.*
" *Vers.* Glory be to JESUS and MARY.
" Resp. As it WAS, IS, and *ever SHALL be.*

See below.

So Dr. *J. C.* Now what you will think of all this I cannot tell, but sure I am S. *Athanasius* pronounces it to be downright *Idolatry*, and what no good Christian would ever be guilty of.

III. When in your *Commendation* of a departing *Soul*, you bid him,

Rit. Rom. Ord. Comm. Anim.

" *Depart out of the World, in the Name* of the *Father, Son,* " and *Holy Ghost*; of *Angels* and *Archangels*, of *Patriarchs,* " *Prophets, Apostles*, and of *all Saints*, as I have before at large recited it.

IV. When in the *Confession* of your *sins*, you *confess*,

" *To*

"*To* God *Almighty, and the Bleſſed Virgin* Mary, *to S.* Mi- Miſſale R. in
"chael, *the Archangel, to S.* John *Baptiſt, to the Holy Apoſtles* Ord. Miſſ.
"Peter *and* Paul, *and to* all *the* Saints.

V. When in abſolving your Penitents from them, you join,

"*The* Paſſion *of our Lord Jeſus Chriſt, and the* Merits *of* Rituale Rom.
"*the Bleſſed* Virgin, *and of all the* Saints; *together, for the re-* de Sacr. Pœnit.
"*miſſion of all his ſins.*

VI. When in your *Conjurings* againſt ſtorms,

"*You contradict the Evil Spirit by the* Vertue *of our Lord* Rituale Fr. de
"Jeſus Chriſt, *and of the Bleſſed* Virgin. Sales. p. 77.

VII. When in your *Excommunications*, you ſhut men out of the Church,

"*In the Authority of* God Almighty, *the Father, Son, and* Pontific. Rom.
"*Holy Ghoſt, and of the Bleſſed* Apoſtles, Peter *and* Paul, *and* Ord. Excom.
"*of all the* Saints. & Abſol.

VIII. When in *Abſolving* them from this Sentence, you

"*Remit this bond, in the ſame Authority of* God Almighty, Ibid.
"*and of the Bleſſed Apoſtles,* Peter *and* Paul.

Laſtly, When in *conſecrating* of a *Church* or *Altar*, you

"*Bid this ſtone be* Sancti✠fied, *and* Conſe✠crated, *in the* Ibid. de Conſecrat. Eccleſiæ. p. 124.
"*Name of the* Fa✠ther, *and of the* S✠on, *and of the* Holy
"✠ Ghoſt; *and of the Glorious Virgin* Mary, *and of all the*
"Saints. And again,

"*Let this Church be* Sanc✠tified, *and* Con✠ſecrated, *in* Ibid. p. 127.
"*the Name of* Fa✠ther, *and of the* S✠on, *and of the* Holy
"✠ Ghoſt; *to the Honour of* God, *and of the Glorious Virgin*
"Mary, *and of all the* Saints.

Now in all these several instances, there is no room for any such *interpretation* as you pretend in the Case of your *Prayers*; but here either your hearts join in what your lips utter, and then it is plain you give as *Proper Divine Worship* to the *Saints* as you do to *God*, which you confess to be *unlawful*: Or if they do not, what is this but to speak *words* of *Vanity* in your most *Solemn Service*, and in which you ought especially to take heed not to offend?

40. Thus do the very *Words* of your *Liturgies* utterly refuse such an *Exposition* as you pretend to be your *only meaning* in all your *Prayers* to the *Saints*. I will add yet one Consideration more, to shew the insincerity of it, *Fifthly*, from the concurrent *Practice* of the most eminent *Persons* of your *Church*, and whose *Authority* you cannot with any justice except against.

41. Now of this the famous *Psalter* of S. *Bonaventure*, may alone serve for a sufficient Evidence; which as it has been publickly set forth, and *authorized* amongst you, so I need not tell you, that the design of it was to apply all the Addresses that are made to *God* in the *Psalms* and *Hymns* of the *Church*; nay, and even the very *Creeds* to the *Blessed Virgin*.

Psalterium S. Bonavent. Psalm 2.

" *Come unto* Mary *all ye that labour and are heavy laden, and* " *she shall refresh your Souls. Come unto Her in your temptations,* " *and the Serenity of Her Countenance shall establish you.*

Psal. iv.

" *When I called upon thee thou heardest me*, O Lady, *and* " *from thy high Throne didst vouchsafe to remember me. Blessed* " *art thou*, O Lady, *for ever, and let thy* Majesty *be exalted* " *for evermore.*

Psal. vii. —cvii.

" O Lady, *in thee do I put my trust, deliver my Soul from* " *mine Enemies. O give thanks unto the* Lord, *for he is good*: O " *give thanks unto His* Mother, *for her Mercy endureth for ever.*

Speculum B. Virginis, &c.

42. I might pass at this rate through all the other *Psalms*, and to these add the *Te Deum*, *Benedicite*, *Athanasian Creed*, &c. all *burlesqued* to Her *Honour*: But there has been so many large *Collections* of these already publish'd, that I shall subjoin only one Prayer at the close of all.

"O

" O *my Holy Lady* Mary ! *I commend to* thy *bleſſed* Truſt
" *and eſpecial* Cuſtody, *and into the Boſom of* thy Mercy,
" *this day and every day, and in the hour of my Death, both*
" *my* Soul *and* Body : *I commit all my Hope and Conſolation,*
" *all my Troubles and my Miſeries, my Life and the End of my*
" *Life, to thee* ; *that by thy moſt Holy* Interceſſion *and* Me-
" rits *all my Works may be directed and diſpoſed, according to*
" *THINE and THY SONS Will.* Amen.

43. I will not now inſiſt upon this, that this *Book* has been often *Printed* among you with *Licence* and *Commendation*, and particularly my *Editions* of it ; the one *Italian* and *Latin*, Printed at *Genoa*, 1606. with the *Licence* of the Superiors, and ſubmitted by the Tranſlator *Giovan Battiſta Pinello* to the *Cenſure* of the *Church* ; the other at *Leige* in the ſame Year, by *le Sage :* But this laſt had the Honour of being particularly commended by the *Vicar* of that *Church*, and *Cenſor* of *Books*, as a Piece " that was profitable to be *Printed*, and very " piouſly and commendably to be recited by all Men in their " private *Prayers*, to the Honour of the B. *Virgin.* The *Author* of it is at this time a *Canonized Saint* in your *Church*, and is now in his turn *Worſhipped* by you. If therefore you approve theſe *Addreſſes* (as I preſume you muſt) be pleaſed to try, ('twill be a pretty *expounding Task)* how you can reduce all theſe *Hymns* and *Prayers* to this One *Senſe* of your *Church*, " PRAY FOR US. But if you diſallow theſe *Addreſſes*, as (what in truth they are) *Scandalous* and *Idolatrous*, what then ſhall we ſay if you pray to thoſe as in Heaven now, who whilſt they lived were guilty of ſuch deſperate Superſtitions?

Permiſſ. Jo. Chapeaville. Leodii 17. Nov. 1606.

44. And now I am inſtancing in your *Saints*, I cannot forbear preſenting you with a Strain or two of your Pious, but very Superſtitious and Indiſcreet St. *Bernard* : and this too to try your Faculty of *Expounding*.

" *To thee, O Holy Virgin* Mary, *as to the Ark of God, as*
" *to the Cauſe of Things, as to the Buſineſs of Ages, do all look*
" *that are both in* Heaven *and* Hell ; *both they that have gone*
" *before us, and we who now live, and they who ſhall hereafter*
" *be born.* —— *All Generations ſhall call thee Bleſſed*, O Mother
" of God ! ——*In thee the* Angels *have found Joy, the* Righ-
" teous

Vid. in Pſal. S. Bonav. Leodii, 1606. p. 238.

" teous *Grace, and* Sinners *Pardon for Ever. Worthily do*
" *the Eyes of the whole Creation look upon thee, because in thee,*
" *and by thee, and of thee the kind Hand of the* Almighty
" *hath re-created whatever he had created. We embrace thy*
" *Footsteps,* O Mary, *and with most devout Supplication we*
" *fall down before thy blessed Feet. We will hold thee, and not*
" *let thee go till thou shalt bless us. For thou art able,* &c.

Defence, Append. 2. Def. part 1. p. 89.

45. But I insist too long upon these Matters; and therefore in stead of multiplying new *Instances*, shall refer you to those I have already offer'd: And from your *Saints* descend to the *Heads* of your *Church*; One of which thus piously call'd upon S. *Peter* and S. *Paul* at the Head of a *Synod*, in *Excommunicating* the *Emperour Henry* IV. *Anno* 1080. in these *Words.*

Greg. VII. Baron. Ann. ad an. 1080. T. xi. p. 532. See Platina in his Life.

" *Blessed* Peter, *Prince of the Apostles, and thou* O *Blessed*
" Paul, *Doctor of the Gentiles*; *Vouchsafe, I beseech you, mer-*
" *cifully to incline your Ears unto me, and hear me.* And then, after some Particulars too large to be transcribed, He thus goes on: " *Go to now I beseech you,* O Fathers *and*
" *Holy* Princes, *that all the World may know and understand,*
" *that as* you *have in* Heaven *the Power of Binding and*
" *Loosing, you have also on* Earth *Power over Empires, King-*
" *doms, Principalities,* &c. *For* you *have often taken away*
" *Patriarchates,* &c. *from the Wicked and Unworthy, and have*
" *given them to Religious Men. Let the* Kings *and all the*
" Princes *of the World now learn how great you are, and how*
" *much you can do, and fear to undervalue* the Command
" *of your* Church: *And execute Judgment on the aforesaid*
" Henry *so suddenly, that all Men may know that he shall*
" *fall, not by* Chance, *but by your* Power.

This is a blessed Prayer for a *Pope* to make; and I doubt will be found to signifie somewhat more than to *pray* to those *Saints* to *pray for* Him. If you think otherwise, let us see your *Paraphrase*, and then we shall be able the better to judge of it. To conclude, Let any Man but read over the late Books of Father *Crasset*, and Dr. *J. C.* and then I will leave Him to believe if He can, that all you mean in your *Invocation*

tion of *Saints*, is only to desire them to *pray for you.*

46. And this may suffice to your first Pretence, of the *Interpretation* you would put upon *these Addresses.* As for the Authority you would be thought to have from *Holy Scripture*, for them, it is so very *trifling*, as not to deserve a *Consideration.* For who would not *laugh* at that *Man* that should seriously argue after this manner?

1. When the *Children of Israel* were under Oppression, God raised up a *Deliverer* or *Saviour* for them, who delivered them: Therefore it is lawful to *pray to Saints* as our *Saviours* in *Heaven.* Again, Judges iii. 9.

2. St. *Stephen* calls *Moses* a *Ruler* and a *Deliverer* of the Children of *Israel*; and St. *Paul* a *Mediator*, because at the delivery of the *Law* God sent it by his Hands to them: Therefore we may now give the Titles of *Mediators* and *Redeemers* to the *Saints departed*, with reference to our *Spiritual* and *Eternal Concerns*, tho they neither are, nor have been, either *Redeemers* or *Mediators* to us. Acts vii 35. Galat. iii. 19.

3. St. *Paul* tells *Timothy*, That if he discharged the part of a faithful *Pastor*, as He exhorted him to do, He should be a blessed *Instrument of Salvation* both to *Himself* and *Others*: Therefore we may now pray to *Timothy* as our *Saviour* in Heaven. 1 Tim. iv. 16.

47. Are not these, Sir, weighty *Arguments*? And were you not resolved utterly to *confound* us, when you alledged such Proof out of Holy *Scripture* as this? But you have one Passage at least that will do our Work.

"Grace *and* Peace *are the proper* Gifts *of* God: *But this* "St. John *wishes to the Seven* Churches *of* Asia, *not only* "*from* God, *but also from the* Seven Spirits *which are before* "*the Throne*: *Therefore We may warrantably* pray *to the* "*Blessed* Virgin, *Let the* Virgin Mary *and* Her Son *bless us.* Revel. i. 4.

A notable Proof this, and almost as terrible as that which follows: The *Holy Scripture* says of *Princes*, "That they are "*Gods*; therefore we may *pray* to the *Saints* as *Gods too.* But we will consider every part of it. "*Grace and Peace are the*

"*proper*

" *proper Gifts of God.* This is confeſs'd: What will you infer from thence? " *But theſe* St. John *wiſhes not only from* " God, *but alſo from the* Seven Spirits. I anſwer, 1. If your own *Gloſs* be good, thoſe *Seven Spirits* are ſet to ſignifie the *Seven-fold Gifts* of the *Holy Ghoſt*; and your own *Rhemiſts* in their *Annotations* (from whence I am apt to believe you borrow'd this Argument) confeſs it may be well underſtood ſo. But, 2. Not to deal too ſtrictly with you; Let us allow theſe Seven *Spirits* to ſignifie Created *Angels*; What will be the Conſequence? St. *John* wiſheth all *Grace* and *Peace* to the *Churches* of *Aſia* from *God*, by the *miniſtration* of his Holy *Angels*, whoſe Miniſtry He employs in diſpenſing His *Graces* and *Bleſſings* for the Preſervation of His *Church*: Therefore we may wiſh to the *Church* now, *Grace* and *Peace* from *Chriſt* and the *Bleſſed Virgin*, who is neither *Angel* nor *Miniſtring Spirit*, nor that we know of any way employ'd by *God* for the *Service* of it. Nay, but this will not do yet: We muſt carry it yet further. St. *John* wiſhes all *Peace* and *Happineſs* from *God* and his *Holy Angels* to the *Church*: Therefore We may not only *Wiſh* the like from *God* by their Miniſtration, but may ſolemnly *pray* to *Saints* and *Angels* themſelves, together with *God*, for *Grace* and *Peace*. And if this be your way of Arguing from *Holy Scripture*, 'tis well you have *Infallibility* of your Side, for I am confident otherwiſe you would never perſuade any Man, by way of *reaſoning*, to ſubmit to your *Concluſions*.

Gloſſ. Ord. in loc. Rhemiſts Teſt. p. 700.

48. But the *Repreſenter* has yet a Paſſage to juſtifie the utmoſt Extravagance of former Times, and prove even that *Prayer*, which *Bellarmine* was fain to deny they ever uſed, " *Of the Virgins* commanding *our Saviour by the Right which* " *as a Mother ſhe had over Him*, to be moſt agreeable to Holy Writ. For does not the Scripture ſay of *Joſhua*, *c.* x. 14. That " *He ſpoke to the* Sun, *and it ſtood ſtill, the Lord* OBEY- " *ING the Voice of a Man?* This is an *Argument* that muſt be carefully look'd to, or, like *Wit* that depends upon a *turn of Expreſſion*, 'twill be utterly loſt. And therefore in the *Vulgar Latin* and *Doway Bibles*, this is a good *Proof*; but in our *own*, 'tis none at all. For as we render it, it would be a moſt wild *Inference* thus to conclude; *Joſhua* pray'd unto God that the *Sun might ſtand ſtill*; and God *hearkned* unto his voice, and

and *answered* his Request: Therefore we may *pray* to the Blessed *Virgin* by *the Right of a Mother to command her Son.*

But be it as he desires; God *obey'd the voice* of *Joshua*; *i. e.* as the *Chaldee* Paraphrast has it, *He accepted his Prayer*; as the *Doway* Bible it self *expounds* it, "*He condescended to work* "*so great a Miracle at the Instance of his Servant*: How will it even thence follow, that we may desire the *Blessed Virgin* to *command our Saviour* by the *Right of a Mother* over him? But such *Twigs* as these must be laid *hold* on, when Men are resolv'd to keep to their *Conclusion*, tho at the same time they have not so much as the *shadow of a Proof* to support it. Doway Bible in loc. p. 488.

SECT. II.

After what manner it is that the *Church* of *Rome prays* to *God* through the *Merits* of Her *Saints*? Reply, sect. xviii. p. 23, 24.

This is the next *Point* to be considered by us; and thus you establish it.

49. Reply, p. 23.] "*You tell us, that the Word* Merit *is* Equi- "vocal, *and misapplied by Me*: *That the Truth of your* "*Doctrine is*, I. *To reduce all your Prayers to this* Form, "*That* God *would be pleased not to regard your* Unwor- "thiness, *but* (*the* Merits *of our* Redeemer *ever supposed*) "*respect the* Merits *of his* Saints *also*, *and for* their sakes "*hear your* Prayers, *and accept your* Sacrifices. II. *That* "*this is plainly shewn in your solemn* concluding *of All* "*your* Addresses *in this manner*, Through Jesus Christ "our Lord. *Whereby it appears*, *that you mean no more*, "*than to beg of* God Almighty *that he would vouchsafe to* "*call to mind the glorious Actions and Sufferings of his* "*Saints*, *performed in and by his Grace*, *and upon these Ac-* "*counts accept you.* III. *And finally*, *That for this you* "*have the* Authority *of the* Holy Scripture *it self.*

50. *Answ.*] For Answer to which *Discourse*, I must first desire you to come a little out of the *Clouds*, and not play with us in ambiguous Terms, whilst you charge *Me* with it. The word *Merit*, you say, is *Equivocal*; and the two Senses you

give it are, First, To signifie that We do by our own *Natural force* alone deserve the Reward of *Grace* and *Glory*. And in which Sense if you pretend that we charge you with pleading your own *Merits*, you do certainly most falsly accuse us. The *other Sense* you give the word is, That our *Good Works* may be said to *Merit*, because they apply the *Merits* of *Jesus Christ* to us, and are the *Means by* which we attain *Eternal Life*, in vertue of the Promises of *God*, and *Merits* of our *Blessed Redeemer*. In which were you sincere (for all the *impropriety of the Speech*) yet we should not be far from agreeing with you. But now what is all this, to your *praying to God* to hear you by the *Merits* of the *Saints*? This may do well in its *proper Article*; but here it serves only to amuse the *Reader* with that which is nothing to the purpose, that so he may be disposed to forget what you were to *prove*. *Jam dic* Posthume *de tribus Capellis*.

Reply, p. 24.

51. You tell us then, in the next *Paragraph*, That you pray, "*that* God *would not respect your own Unworthiness, but regard* "*the* Merits *of his* Saints, *and for their* Sakes, *i. e. for their* "Merits, *Hear your Prayers, or accept your Sacrifices.* But where then is the *Misrepresentation*? For this is the very thing we charge you with, *viz.* That not content to *Address* your selves to *God*, in the *Name* and *through the Merits* of our *ONLY Mediator Jesus Christ*, you have sought out to your selves other *Intercessors*, in whose *Name*, and through whose *Merits* to offer up both your *Prayers* and *Sacrifices* to *God*. And whether we do not in this very justly accuse you, let your *Addresses* themselves satisfie the *World*.

"O *Blessed* John the Baptist, *reach out thy Hand to us, and* "*be to us continually a Holy* Intercessor, *to the Clemency of the* "*most High Judge, that through THY MERITS we may DE-*"*SERVE to be freed from all Tribulation.*

"O God! *by whose Grace we celebrate the Memories of* "*thy Saints* Saturninus *and* Sisinnius, *Grant that by THEIR* "*MERIT we may be helped, through our Lord.*

"*Mercifully accept*, O God, *our* Offerings *which we have* "*made unto thee, for the SAKE of the Passion of thy Blessed* "*Martyrs* Saturninus *and* Sisinnius; *that by* their Intercession "*they may be made acceptable to thy Majesty.*

And

And in the *Breviary* of *Salisbury*, we find this to be a part of the Constant *Service:*

" *Be propitious we beseech thee, O* Lord, *unto us thy Servants,* " *through the glorious* Merits *of thy* Saints *whose* Reliques *are* " *contain'd in this* Church; *that by their pious* Intercession " *we may be protected in all Adversities.* Breviarium in usum Sarum in Servit. B. Virg. par. 2.

" *Grant we beseech thee, Almighty* God, *that the* Merits *of* " *thy* Saints *whose* Reliques *are contain'd in this* Church *may* " protect *us, &c.*

It were infinite to recount all the other *Prayers* which run in the same strain throughout all your *Offices*, insomuch that the very * *Canon* of the *Mass* is infected with it. I will mention only one *Instance* more, which is indeed a *singular* one; not so much because of the Expression of it, wherein the General word of *Merit* is restrain'd to the particular *Merit of his Death*, as because it was made to one who died in *Actual Rebellion* against his Prince; and concerning whom therefore it was for some time debated amongst you, Whether he were *damn'd* or *saved?* * Missal. Rom. p. 367.

" *BY the BLOOD of* Thomas (*a* Becket) *which he SHED* " *for THEE, make us to ascend to* Heaven *whither* He is gone. Mornay de la Messe, p. 826. Saumur, 1604.

52. It remains then, that you do recur to the *Saints* not meerly for their *Prayers*, but that by their *Merits* and *Intercession* they would obtain *Grace* and *Pardon* of *God* for you. This is the Doctrine of your *Catechism:* " *That the* Saints *help* " *us by their* own Merits, and are therefore the rather to be " *worshipped* and *invoked*, because they both *pray* continually " for the Salvation of Men, and that *God* bestows many Be- " nefits upon us by their *Merit* and *Favour.* 'Tis from hence that the *Master* of the *Sentences* interprets your *praying* for their *Intercession*, to be the same thing as to *pray* that by *their Merits* they would help you. And *Aquinas*, " *We pray to the* " Saints (says he) *not to inform* God *of our Petitions by them,* " *but that by their PRAYERS and MERITS our* Prayers *may* " *become effectual.* " *We may say to the* Saints (says *Card. Bel-* " *larmine*) Save me, *or* Give me This *or* That; *provided we* Catech. Trid. par. iij. p. 256. de Invoc SS. n. 24. tit. *Sanctis suis Meritis nos adjuvant.* Aquin. 22dæ. q. 83. art. 4. Bellarm. de Beat. SS. l. 1. c. 17.

" *understand, Give it me by thy* Prayers *or* Merits. So that in all this we say no more of you, than what both your *Doctrine* and *Practice* warrant us to do.

53. Let us see therefore how you excuse your selves in this Matter. You say, " That your *Concluding* of all your *Prayers* " *Through Jesus Christ our Lord*, shews that you desire all at " last by his *Merits*. But indeed this is but a poor Shift; and Dr. Jackson, Tom. 1. p. 941. as a very Learned Man has long since told you, that *Close* comes in in your Addresses, much after the same manner that the mention of a certain *Sum of Money* does in *Deeds of Trust*, only *pro formâ*: And you are never the less guilty, for this *Conclusion*, of what we charge you with, *viz.* That you join the *Merits* and *Intercession* of the *Saints*, with the *Merits* and *Intercession* of *Christ* for *Pardon* and *Acceptance*. And to the end that you may see what *senseless* Petitions you hereby make to God in these *Addresses*, I will only take one of your Idem. ib. *Prayers* in the *literal meaning* of it, and apply it in a plain *Paraphrase* to your *Pretensions*, by way of *Petition* to some Earthly Prince. Thus then you pray upon the Third of *May*.

" *Grant we beseech thee*, Almighty God, *that we who Adore* " *the Nativity of thy* Saints, Alexander, &c. *may by their* In- " tercession *be deliver'd from all Evils that hang over us*, " *through* Jesus Christ our Lord.

Now changing only the *Names*, this, according to *your Exposition*, will be the *Paraphrase* of it.

" *I beseech your* Sacred Majesty *that you would vouchsafe* " *to pardon my* Offences *against you, and deliver me from* " *those* Evils *that hang over me for them, at the* Intercession " *of your Lord* Chancellor, &c. *and in Honour of this his* Birth- " day; *and that for the* Sake *of the* Prince *your* Son, *our* " *Royal Lord and Master.*

In this extravagant *Petition*, the very Transcript of the foregoing *Prayer*, he must be blind who sees not that the Conclusion of it, *for the* Princes *sake, &c.* is very impertinent, and does not at all hinder but that the *Request* is *formally* made by the *Interest* of my *Lord Chancellor*, and in *Honour* of his *Birth-day*:

day: And therefore that notwithſtanding this *Concluſion* (which is really the *Remains* of your *Old Forms*, before ever any *New Interceſſors* were put into them) you remain juſtly chargeable with what I accuſed you of, That you make the Saints *joint Interceſſors* with *Chriſt* to *God*; and deſire not only through his *Merits*, but by *theirs* alſo, to obtain your Requeſts.

54. As for your laſt Pretence of Holy *Scripture* for this Practice, it is every jot as little to the purpoſe in this, as I have ſhewn it to be in the foregoing *Point*.

1. " God tells *Iſaac* (ſay you) that he would *bleſs him, for* Reply, p. 25.
" *his Father Abrahams ſake*. *Moſes*, praying for the Peo-
" ple, deſires *God* to *remember Abraham, Iſaac, and Jacob*, i. e.

Becauſe *God*, in purſuance of his *Covenant* made with *Abraham*, bleſſed his *Son*, and *Moſes* put him in mind of that *Covenant*, to appeaſe his Anger, that he ſhould not deſtroy the *Iſraelites*; Therefore it is lawful now to pray to *God* not only by the *Merits* of *Chriſt* (the *only Mediator* of *God's Covenant* with us) but alſo of the *Saints* too, for Pardon and Salvation.

2. " *God*, in remembrance of his Promiſe made to *David*, Reply, ib.
" ſhew'd Mercy unto *Solomon* for his Sake: Therefore
" *Solomon* might have urged to *God* the *Merits* of *David*
" for *Pardon* of his *Sins*; and therefore we (who have
" *another*, and *better*, and *only Advocate*) may addreſs to
" *God* by the *Merits* and *Interceſſion* of the *Saints* for
" Forgiveneſs.

I wonder you did not put in the *City Jeruſalems Merits* too, to *prove* that we may not only pray through the *Merits* of the *Saints*, but of their *Cities* alſo: For the Text ſeems as expreſs in this, as in the other: 1 *Kings* xi. 32. " *But he ſhall have*
" one Tribe *for my Servant* David's ſake, *and for* Jeruſulems
" ſake, *the City which I have choſen out of all the* Tribes *of* Iſrael.

3. What you mean by your laſt Paſſage, I muſt confeſs I Reply, ib.
cannot divine; unleſs you think that becauſe *Elijah*, who was ſent by *God's* expreſs Command to make a Proof of his *Divinity* before all the People of *Iſrael*, who were gone after *Baal*, began his Prayer with that uſual Character of his being the *God of Abraham, Iſaac, and Jacob*; it was therefore through their *Merits* that the Fire came down from *Heaven*, and burnt up *his Sacrifice*.

SECT.

SECT. III.

In which the *Arguments* offer'd by the *Vindicator* for the Establishing of *this Worship* are particularly *Consider'd*, and their *Weakness* laid open.

55. Hitherto we have been clearing the matter of *Fact*, what your Practice in this *Invocation of Saints* is; I come now in the next place to examine your *Arguments*, and see what grounds you have to support so great a *Superstition*.

And First, for what concerns the *Holy Scripture*, I find you do not much care to be try'd by that: You plead *Possession* for your Warrant, and are resolved that shall be sufficient, till we by some *better right* can throw you out of it. Now in this I cannot but commend your discretion; for indeed those who go about to found this *Article* upon the *Authority* of *Holy Writ*, do in the Opinion of many of your own *Church* but loose their Labour, since (as they tell us) for the *Old Testament*, the *Holy Patriarchs* and *Prophets* that lived before *Christ's Incarnation* were not yet admitted into *Heaven*, and therefore were not Capable of being *pray'd to*; and for the *New*, it was not express'd there for fear of Scandalizing the *Jews*, and least the *Gentiles* should have been thereby moved to think, that the Worship of new *Gods* had been proposed to them.

See Defence of the Expos. p. 8. in annot.

56. Wherefore passing by the *Holy Scripture*, which you look upon as unfit to be appeal'd to in this *Case*, let us come to the *Possession* you so much boast of; And see how you defend it against those Arguments I offer'd to prove "That this *Custom* of *Calling* upon the *Saints* had no footing in the *Church* "before the latter *End* of the IV. *Century*; and was then but "beginning to creep into it. And to reduce your *Confusion* to the clearest *Method* I can, I will distinctly consider your Allegations in these two *Periods*.

Defence ibid.

First, Of the first 300 Years, wherein I affirm that there was no such practice in the *Church*.

Secondly, Of the *Fourth Century*; towards the latter End of which I confess it began to appear; tho' still with very great *difference* from what you now Practise.

I. PERIOD.

I. PERIOD.

That the Cuſtom *of* Praying to Saints *had no being in the* Church *for the Firſt* 300 *Years.*

57. Now for this I ſhew'd you in my *Defence*, "That the "*Fathers* of the IV. *Century* did certainly herein depart from "the *Practice* and *Tradition* of the *Ages* before them; becauſe "* That you were not able to produce ſo much as *One In-* "*ſtance* out of the firſt three *Centuries* of any ſuch *Invocation:* "* But rather were forced to *Confeſs*, that *nothing of that kind* "*was to be found amongſt them.* * That this was in effect what "your greateſt *Authors*, *Card. du Perron*, *Card. Bellarmine*, and "even the *Biſhop* of *Meaux* himſelf had done: * And that in- "deed your *own Principles* oblige you to *this Acknowledgment*; "ſeeing you both allow that without believing that the *Saints* "*departed go forthwith to Heaven*, they could not have *pray'd* "*to them*; and yet cannot but ſay that this, the *Holy Fathers* of "the firſt three *Ages* did utterly deny. Theſe were my *Ar-* *guments*; let us ſee how you clear your *Poſſeſſion* from the force of them. Defence of the Expoſ. Art. 3. p. 6.

58. Firſt, You clap a *Marginal Note* upon my Aſſertion (in *earneſt* of your *future Civility*) "*Primitive Fathers* "*CALUMNIATED by the Defender:* And to wipe off this *Calumny* you undertake to ſhew that they did *Pray* to the *Saints* within the *Firſt* 300 *Years.* This is I confeſs to the purpoſe, and if you can do it, let the Note of *Calumny* ſtick upon *Me*; but indeed I rather think that this *Undertaking* will fix another, and a much more proper *Note* upon *You*. But let us hear your *Proofs*. Reply. p. 17. §. 13.

Ibid.] And firſt you ſay, "My *Brethren* the *Centuriſts* of "*Magdeburg* acknowledg that *Origen* prayed to *Job*, and "admitted the *Invocation* of *Angels*.

59. Anſwer] If this be true, then, *Sir*, I tell you in one word, that my *Brethren* the *Centuriſts* were miſtaken; and that, (conſidering the time they wrote in) is no great Wonder. But now did you never hear in your Life, that your *Brethren*, *Eraſmus*, *Sixtus Senenſis*, *Poſſevin*, *Bellarmine*, *Baronius*, *Labbé*, *Du Pin*, &c. have all confeſs'd, that neither the *Tracts*, nor *Comments* upon *Job* were *Origen*'s? Has no one ever told you,

Secondly,

Replique au roy de la Grande Bretagne liv. v. c. 13. p. 982.

Secondly, that another of your Brethren *Card.* du *Perron*, has utterly rejected the *Authority* of *Origen*, as an incompetent Witness in *matter of fact*, and that especially in the very *Point* before us? Were you indeed so ignorant, Thirdly, as not to know how opposite this *Father* is to you (as I shall presently shew) in his undoubtedly *genuine* Works as to this matter? As for the other Passages you quote, Fourthly, out of his *Comments* upon *Ezekiel*; besides that He there supposes the *Angel present with Him:* Could you look upon this *place* and not see that *another* of your *Brethren*, your own *Editor*, calls it an *Apostrophe to His Guardian Angel*; and I desire you to try if you can make any more of it. And Lastly, for what you *finally* alledge out of his *Lamentations*; did you in good earnest not know that it was a *Book* mark'd, not by your *Brethren* only, but by your *Holy Father Pope Gelasius* as *Apchryphal*; and rejected as such by all the *Learned Men* of your own *Communion*? So *unfortunate*, or rather *unfaithful* have you been in your first *Entry* upon *Antiquity*. It may be you will go on a little better.

Reply p. 17. n. 14.

Reply.] You tell us in the next place a story of one *Justina*, "how being in danger of *making Shipwrack* of her *Cha-* "*stity* by the *Magical Art* of St. *Cyprian*, she had recourse "to the *Intercession* of the *Blessed Virgin Mary*, begging of "Her to assist Her whose *Virginity* was in danger.

60. Answer.] If by this Story you design to prove the *Invocation of Saints* to have been the *Practice* of the *Church* within the first 300 Years, (and indeed it is for this you do produce it,) I must then again complain of your *Unsincerity*; seeing it is both acknowledged by your own *Authors*, and indeed confess'd by your own self, that *Gregory Nazianzen* was mistaken in the relation, and attributed that to the great St. *Cyprian*, Bishop of *Carthage*, which could not belong to Him. As for the other *Cyprian* to whom *Card.* du *Perron*, *Baronius*, &c. apply it, He is not pretended to have lived within *that Period*, and so your *Proof* is without the *Compass* of what you undertook to shew.

Reply p. 17.

See Baron *Mart.* ad 26. Sept. p. 376. Edit. *Paris* 1613. Et annal. ad ann. 250. n. 5.

61. But Secondly, Had there been any truth in this *Story*, even with reference to this other *Cyprian*, how comes it to pass that none of the ancient *Martyrologies*, no not your own *Breviary*,

Breviary, since the *Reformation* of it, makes the least mention of any such thing: Would all these have omitted so Considerable a *Passage* had there been any grounds of certainty in it.

62. To Reply therefore to this Instance, I say, It is more than probable that St. *Gregory* took up this *Story* either from some *flying report*, or out of some *Counterfeit Acts*: For one part of it, at least that which relates to St. *Cyprian* Bishop of *Carthage*, you confess your † selves that in this he was certainly mistaken. And if any other *Cyprian* we hear nothing either in *Eusebius*, or any other *Historian* or *Writer* of that Age. The first *Cardinal Baronius* has produced being *Beda* and *Adelhelmus*, who lived not till the *Eighth*, and *Metaphrastes* in the latter end of the *Ninth Century*. But however let us see even what they say of this matter. They tell us that the *Cyprian* here meant was *Bishop* of *Antioch*, and suffer'd Martyrdom at *Nicomedia* with St. *Justina*: And thus it stood in your own *Breviary* too till the *Reformation* of it by the *Order* of the *Council of Trent*. But now it is beyond dispute evident that this is *utterly false*; for that in those times there was no such *Bishop* of *Antioch*, both the accounts of the Succession of that Sea given us both by ancient and modern *Historians* plainly shew; and *Card. Baronius* himself confesses it: Who is therefore forced for the credit of the business contrary both to his own *Authors*, and to your *Ancient Breviaries*, to degrade him from a *Bishop* to a *Deacon*. And for this He has no Authority. So evident do's it remain, that this whole matter is what the *Card.* calls, one part of it at least, a *Fable to be exploded* by all Wise Men. And this is another *Proof* either of your *integrity* or *ability* in *Church History*. But we will hope the next may be *better*.

† *Baronius calls it* Explodenda fabula. ad ann. 250. n. 5. Billius Cæcutiisse hic Gregorium in Orat. annot. Vid in Martyr. ubi supr.

Vid in Brev. Eccles. Sarisb. ad 25. Sept.

Ibid.

63. Reply.] And thus you go on with your Undertaking,

" *You tell Me you will not cite* Dionysius *the* Areopagite, *because it may be I will not allow Him to be the* Author *of the Book under his* Name: *Nor* Justin Martyr, *because I shall be apt to say he does not speak plain enough: Nor* Irenæus, *tho' He says plainly that the* Virgin Mary *was made an* Advocate *for the* Virgin Eve (I presume you mean that *Eve pray'd* to the Virgin *Mary* 4000 years

Reply ibid. pag. 19.

Crasset par. 2. Trait. 4. qu. 3. p. 99.

before she was born, as Father *Crasset* says they *built Temples* to Her ere she came into the World) " *because it may* " *be I shall find out an Evasion for that too.*

Horace de Art. poet.

64. Answ.] *Quid dignum tanto feret* hic promissor *Hiatu?* You will not insist upon *Dionysius*, nor upon *Justin Martyr*, nor upon *Irenæus*: But what then *will you insist upon?* for you have said nothing at all to the purpose yet.

After all this *Gaping*, we have two Testimonies only offer'd to us for the practice of 300 years: One a passage of *Origen* already rejected as *Spurious*: And the other out of a Tract of *Methodius*, if not certainly *Spurious*, yet justly suspected by your own *Critick*'s, being neither *quoted* by any of the Ancients, nor mention'd by *Photius*; and of a Stile more Luxuriant than that *Fathers* other *Writings* are; and that speaks so clearly of the *Mystery* of the *Trinity*, of the *Incarnation*, and *Divinity* of the *Word*, whom He calls, in a Phrase not well known in his time, CONSUBSTANTIAL with the *Father*; of the *Trisagion* never heard of for above 100 years after His death; of the *Virginity* of *Mary* after Her *Conception*; and of *Orginal* Sin; that your late *Critick* Monsieur *du Pin* had certainly reason to place it among his *Spurious* Works, however it be now cited with such assurance by you.

Bibliotheque. T. 1. pag. 530.

65. But to quit this *Exception* against the *Book*: The very *Passage* it self is so manifest a piece of *Oratory*, that had you ever consulted it, in the *Greek* set out by *Combefis*, you could not have doubted of it. He had begun his *Apostrophe* two or three *Pages* before what you produce; and he ushered it in with this expres *Introduction*, to prepare us for it, " That he " would conclude his *Speech* with an Addres to the *City* of the " *great King*, and to all his *Brethren* and *Fathers* there, as if " they were now present with him; and accordingly he *A-* " *postrophe's* the *City Jerusalem*, p. 426. The whole *Catholick* " *Church*, p. 428. A. *All* the *People* of *God*, ibid. B. The " *Blessed Virgin*, ibid. C. *Holy Simeon*, p. 429. B. And so " concludes all, joyning with that Blessed Man in his *Ad-* " *dres* to our *Saviour Christ*. And tho his Expressions may be very high, (as the whole Sermon is) yet we cannot but think it very unreasonable to conclude the dogmatical *Sense* of the *Church* from the *Rhetorical flights* of a single Man, were

Methodius Gl. Edit. Combefis. Paris cum S. Amphilochio. 1644.

were the Piece otherwise never so *Genuine*: But indeed it is worthily rejected (for the reasons before mentioned) by the Learned *Criticks* both of *your* and our *Communion*.

66. This then is the *sum* of your *Arguments* to Establish this *Practice* in the first three *Centuries*. Were it necessary, after what has been done by so many *better hands*, to recount the *Opinions* of those *Holy Fathers* as to this *Point*, I should certainly be able to make some better Proof of the Antiquity of our praying to *God only*, than you have been able to do of your Addressing to the Blessed *Virgin* and to the *Saints*.

67. In the *Epistle* of the *Church* of *Smyrna* concerning the death of *Polycarp*, Anno 167. we find that the *Jews* had perswaded the *Heathens*, that if they suffer'd the Christians to have the body of that Holy *Martyr*, they would leave Christ, to Worship *Polycarp*: "Not knowing (says that Letter) that "it is not possible for us to leave *Christ*, who hath suffer'd for "the Salvation of all those that are saved in the World; nor "to *serve* or *religiously Adore any other*. For as for *Jesus Christ*, "We *Adore* Him as being the *Son* of God. But as for the *Mar-* "*tyrs* we *love* them as the *Disciples* and *Imitators* of the *Lord*. "And that very justly considering their insuperable Zeal which "they bore to their *King* and *Master*, and God grant that we may "be both the *Disciples* of their *Piety*, and *partakers* of their *Glory*. Apud Euseb. Eccles. Hist. lib. iv. c. 15. p. 109. B. Ed. 2. Vales. Paris. 1678.

68. This is indeed the true *Spirit* of *Christianity*, and the exact account of the *Honour* we now pay to the *Saints*. We Adore only our Saviour Christ, as the *Son* of *God*, and therefore (as the Ancient *Latin Translation* of this Letter reads it) we *pray* to no other. But for the *Saints*, we *Love* and *Honour* them; we recite and magnifie their *noble Acts*: We encourage our selves by their Examples to the like performances, as those who earnestly desire to be *partakers* of *their Glory*. This is all the *Honour* they are now capable of receiving; and this was all that the *Primitive Church* in those best Ages, was ever known to have given to them. Edit. Usser.

69. The *Church of Christ* (says *Irenæus*) does nothing "by "the *Invocation* of *Angels*, nor by any other *perverse Curiosity*; "but by addressing her Prayers *purely*, and *only*, and *openly* "to the *Lord* who has made *all things*. Irenæus lib. ii. c. 57. p. 218. Ed. Paris. 1675.

70. * *Origen* tell us, that to *Invocate the Lord*, and to *Adore God*, are the same thing. So do *Tertullian* and *Cyprian*, using the * In Rom. l. viii. c. 10. Tertull. de Orat. cap. 1. Cypr. de Orat. Dom.

the words to *Pray* and to *Adore* promiscuously in the same signification. In a word, this was the constant *Doctrine* of those *first Ages*; and I will chuse to deliver it in the words of that Father whom you have especially alledged to the contrary: "We † Orig. contr. Cels. lib. viii. pag. 386. Ed. Cantabr anno. 1658. "Worship (says † *Origen*) the one only *God*, and his one only "*Son*, and *Word*, and *Similitude*, with our utmost Supplicati- "ons and Honours; bringing our *Prayers* to the *God* of all "things, through his only begotten *Son*;—— * We must *pray* to * Ibid. 395. "*God only*, who is over all, and to his only begotten *Son* the "first born of every Creature, and beseech *Him* as our *High-* "*Priest* to carry our Prayers which we make to Him, to his "*God* and our *God*, to his *Father*, and the *Father* of all those (*a*) Ibid. pag. 400. "that live according to the *Word* of *God*.—— (*a*) This is our "*Profession* of *Faith*, which we constantly maintain as long as "we live, by the blessing of *God*, and of his only *Son Jesus* "*Christ*, who was manifested amongst us. As for the *favour* "of *others, (if that be to be look'd after)* We know that *thou-* "*sands of thousands stand before him, and ten thousand times ten* "*thousand minister unto Him*, These as our *Brethren* and *Friends* "when they see us imitating their Piety towards *God*, work "together to the Salvation of those that *CALL UPON GOD*, "and *PRAY* as they *OUGHT to do*.

71. I will add but one *Testimony* more in a matter both so plain in its self, and so often insisted upon by others, and it is Novatian de Trinitate. c. xiii. p. 17. A. of *Novatian* proving the *Divinity* of *Christ*, from the *Churches* *praying* to him, "For none but *God* (says he) knows the Se- Ibid. C. D. ad fin. Tertull. Paris 1675. "crets of the Heart as our Saviour did—— If *Christ* be only "a *Man*, how is He *every where present* to those that Call up- "on him? Seeing this is not the *Nature* of a *Man*, but of *God*, "to be *able* to be *present* in every place. If *Christ* be only *Man*, "why is a *Man called upon* as a *Mediator* in *Prayers*, seeing the "calling upon a Man is judged of no value to give *Salvation*? "If Christ be only *Man*, why is any *Hope* put in Him, seeing that "*Hope* is represented as Accursed that is placed in *Man*?

72. Such was the Opinion of the *Church* in the first three *Centuries*: As for that extraordinary *discovery* you are pleased Reply p. 19. §. 14. next to make, "That all you do in your *Liturgies* is, to beg of "*God* to hear the *Prayers* of his *Saints*, and that for this you are "able to furnish Me with many Examples out of the ancient "*Liturgies* and *Fathers* within the first 100 Years; it is so *false*

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an *Assertion*, and so *vain* an *Undertaking*, that either you must be ignorant even to astonishment both in the *Doctrine* of your *own Church*, and in the *Acts* of *Primitive Antiquity*, or else most certainly you never believed, either what you *say* or what you *promise*.

73. But tho you are not then able to answer my *Challenge* of producing any Warrant from the *Fathers* of the first 300 years for this *Doctrine* and *Practice*; it may be you are able at least to answer my *Presumption* from those times against it: *viz.* "That those *Fathers* did not believe that the *Souls* of the "*Just* went streight to *Heaven*, and therefore by your own *Prin-* "*ciples* could not have believed that they ought to be *prayed to* "as there.

74. Reply] To this you say, "*That you are not bound to de-* "*fend every* Argument *that* Bellarmine *and* Suarez *bring*, "*especially when* Others *of your* Writers *think them uncon-* "*clusive*. In short, you cannot deny *the matter of Fact*, "tho you would be thought to *suppose* rather than *allow* "it to be true; And all you have to say is, That whatever "they *believed* besides, sure you are they did *pray to the* "*Saints*. Reply p. 15. §. 12.

75. Answ.] That the *Fathers* about the latter end of the IV. *Century* began to *Invocate* the *Saints* we do not deny; tho' it were rather in the way of a *Rhetorical Compellation*, than of a *formal Address*. And if herein they contradicted any other of their *Principles*, we know they were but *Men*, and as such might possibly in their *Religious heats* do some things not entirely consonant to themselves in their *Cooler hours*. Now then taking it for granted that those *Fathers* I heretofore mentioned did teach, that the *Saints departed* do not yet enjoy the *Beatifick Vision*, I say with those great Men of your *Church*, whom you here forsake, that they could not reasonably *pray to them*. Since it is upon this *Vision*, especially, that you found your Opinion of that *particular knowledge* you suppose they *Ordinarily* and *Constantly* have of those things that are done here below, and without which it would be *Vain* and *Absurd* to call upon them. And therefore tho you have no regard to *Bellarmine*'s or *Suarez*'s *Authority*, yet for the sake of *Sense* and *Reason* answer their Arguments; and tell us a little (upon your own *Principles*) how

how those *Fathers* could think the *Saints* were fit to be *pray'd* to, if by *denying* them to be yet in *Heaven*, they by consequence must have *deny'd* them to have any *ordinary* and *certain knowledge* of what is done here upon *Earth*?

Reply, p. 16.

76. Reply.] "*But* Sixtus Senensis (you say) *after all con-* "*cludes, That those* Fathers *do not intend to exclude the* "Saints departed *from the* Beatifick Vision, *but only from* "*that* Perfect Happiness *which we shall enjoy after the* Re- "surrection. *And it would have been much more* Christian- "like *in Me, to have imitated his Example, than to argue as I* "*do against their* Praying to Saints *from this* Principle.

77. *Answ.*] Had I been crampt, as he was, with a *Definimus* of my *Church*, I might possibly have been tempted to make *Excuses* for those *Fathers*, as he did. But a Man need only look upon their *Words*, as they are cited by him, to see how little such shuffling will avail, to reduce their *Doctrine* to your *Pretences*. And the *truth* is, this *Sixtus Senensis* was so *Honest* as to confess, tho you were not so *Honest* as to take notice of it. For having offer'd that *Exposition* of their Words which you mention, he immediately subjoins, "*Thus* (says he) "*have I interpreted the Expressions of S.* Ambrose, Austin, *and* "Chrysostome. *But if there be some* Sayings *of the Holy Au-* "*thors which CANNOT suffer such an* Interpretation, *yet we* "*should at least remember that this ERROUR ought not to preju-* "*dice the* Learning *and* Piety *of such Illustrious* Fathers, *seeing* "*the* Church *in their time had not yet determined any thing Cer-* "*tain to be believed in this Matter.* Thus *Sixtus Senensis*; ingenuously confessing how the *Case* stood. And this you cannot be presumed not to have seen in him, seeing they are in the very same place with what you *transcribed* from him. And what then must I think of such a *One*, as values not how he *reports* things, so he may but by any means seem to *say somewhat*; tho he knows at the same time, that he cannot expect long to triumph in his Unsincerity.

78. And now there is but one thing more remaining, to get over this unlucky *Period* of the *First* 300 *Years*.

Reply, p. 18. sect. 14.

Reply.] *For what if the few Writings of the Ancients of the First* 300 *Years which remain, be silent in this* Particular, *does it follow that they approved not the* Practice? *Answ.*]

Anſw.] No, Sir, this in not the *Caſe*: We do not pretend to a bare *Silence* of thoſe *Holy Fathers*, but we produce their expreſs *Authorities* againſt you: And that I hope is a good *Argument* that *our Poſſeſſion* is at leaſt 300 Years better than *yours*; and that *you*, not *we*, have been *Innovators* in this Particular.

79. Reply.] "*Had this Cuſtom of* Praying to Saints *been on-* Ibid.
"*ly introduc'd in the* Fourth Age, *and been ſo dangerous as*
"*Moderns would perſuade the World that it is, certainly the*
"*ſucceeding* General Councils *would have taken notice of*
"*it, or ſome One of the* Fathers *would have written againſt*
"*it. But, on the contrary, we find the* Fourth General
"Council *allowing this* Invocation *in the Third Perſon, Let*
"Flavian *the* Martyr *Pray for us.*

80. *Anſw.*] To your *Inſtance* from the *Fourth General Council*, I reply, That beſides that you your ſelf confeſs that it is nothing to the purpoſe, there being a mighty difference between *wiſhing* that the *Saints* would *pray for* us, and *praying* to the *Saints* for their *Aid* and *Succour*, you ſhould have known that this *Council* was held in the middle of the *Fifth Age*, and ſo is without the compaſs of what I am here to conſider.

81. But I will go yet farther with you as to this *Inſtance*; and to that end I muſt tell you, that your *Authors* have very much deceived you in their Accounts of it. For firſt, It was not the *Synod*, but only a *Party* in that *Synod*, that cry'd out, *Let* Flavian *the* Martyr *pray for us*. And ſecondly, Even they that did cry out thus, were as far from deſigning to *pray* to *Flavian* at all, as you were from underſtanding the meaning of their *Exclamation*. The Occaſion of thoſe Words in ſhort was this: In the Eleventh and Twelfth *Actions* of that *Council* there aroſe a difficult Debate concerning *Baſſianus* and *Stephanus*, whether of the two was lawful *Biſhop* of *Epheſus*. *Baſſian* had this Plea, That he had held it quietly Four years; that *Proclus* and his *Succeſſors*, *Biſhops* of *Conſtantinople*, had communicated with him as lawful *Biſhop* of that *See*; among whom was *Flavianus* but lately deceaſed. Upon this the Fathers that were of *Baſſianus* Party urged to the *Synod*, that *Flavian* by communicating with him, had acknowledged him to be lawful *Biſhop* of *Epheſus*: And thereupon preſs the *Holy Biſhops* to have this reſpect to *Flavian* a *Catholick* and *Martyr*, Labbé Conc. Tom. iv. Act. xi. p. 697. B.

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as to acknowledge *Bassianus* to be the true *Bishop*, seeing he had *Communicated* with him as such. And here comes in among other *Expressions*, this that is the Subject of our present Debate. The *Bishops* and *Clergy* of *Constantinople* cry out, in Honour of their late *Martyr*, "This is the truth; this we all "say: Let the Memory of *Flavian* be eternal; let the Me- "mory of the *Orthodox Flavian* be *eternal*: *Flavian* lives after "his Death; *Let the Martyr pray* (or entreat) *for us*; *Fla- "vian* judges with us. This was the Occasion of those words; and it plainly shews, that all they meant by them was, That the Judgment of *Flavian*, a Holy *Bishop* and *Martyr*, should prevail with the *Synod* to judge of *Bassianus* side, with whom *He* had *Communicated*.

82. As for your Argument, That had this *Custom* of *Praying* to *Saints* been introduced in the *Fourth Age*, it would certainly have been condemned in the following: I reply, First, That this is at most but a meer *Presumption*, against plain and undoubted *Matter of Fact*, and such as not only this, but too many other Corruptions which have crept into the *Church*, without any notable Opposition for some time made to them, abundantly overthrows. But, Secondly, Tho your *Argument* therefore (if we should allow it) would be good for little; yet it has another Misfortune too, which most of your *Proofs* labour under, that it is as *false* as it is *unconclusive*. For, Good Sir, did you never, in your Enquiry into these Matters, hear of such a Canon as the Thirty fifth of the *Council* of *Laodicea*, *Anno* 364. expressly condemning the *Worship* of *Angels*? Did you never meet with such an *Order* as that of the Third *Coun-* Can. 23. *cil* of *Carthage* in S. *Austin*'s time, commanding "all the *Pray-* "*ers* that were made at the *Altar* to be directed to the *Father*? At least I am confident you cannot be ignorant what *Vigilantius* did in opposition to this *Superstition*; and whose *Piety* S. *Hierome* himself (tho his hot *Antagonist*) could not but acknowledge. Nor was he alone in this Quarrel: S. *Jerome* speaks of several *Bishops* that were of his *Party*, and join'd with him in his Endeavours against this growing Evil. Even S. *Austin* himself, as appears from many Places of his Works, Vid. Epist. ad Januar. Ep. 119. spoke not a little contrary to it, and plainly insinuates he would have done more, had not this *Practice* already so possess'd Mens Minds, that it was not safe so to do.

83. But

83. But to quit all these, The *publick Declaration* which *Epiphanius* made against the *Collyridians* (a sort of *Women* in those days *Superstitious* in their *Honour* of the *Blessed Virgin*) is alone enough to shew that this practice did not pass without *Opposition* in those times. ‘ *'Tis true* (says he) *the body of* Mary *was holy, but She* Epiphan.
‘ *was not therefore* God. *She was a* Virgin, *and highly honour'd* Hæres 79.
‘ *but She was not set forth to us to be* worshipped; *but She her self* pag. 1061. C. D.
‘ worshipped *him who was born of her flesh. And therefore the ho-*
‘ *ly* Gospel *has herein armed us before hand; our* Lord *himself say-* Joh. 2.
‘ *ing,* Woman, what have I to do with thee? *Wherefore do's he*
‘ *say this? But only least* some *should think of the Blessed* Virgin *more*
‘ highly than they ought; *He called her* Woman, *as it were* fore-
‘ telling *those* Schisms *and* Heresies *that should arise upon* Her ac-
‘ count.— *But neither is* Elias *to be* adored, *tho he be yet alive: Nor*
‘ *is St.* John *to be* adored; *nor* Tecla; nor any of the Saints— Ib. 1062. C.
‘ *If God will not permit us to worship* Angels *how much less the*
‘ *daughter of* Anna? — *Let* Mary *be held in* Honour, *but let the* Ib. 1064. D.
‘ Father, Son, *and* Holy Ghost *be* worshipped. *Let no one* wor- Ib. 1065. B.
‘ ship Mary. *For tho She were most* fair, *and* Holy, *and* Honou-
‘ rable; *yet She is not therefore to be* adored. In a word; *Let* Ib. 1066. D.
‘ Mary *be held in* Honour, *but let God be* Adored.

84. To conclude this *Point* you tell us;

Reply] ‘ *That it seems most extravagant to you that* Protestants Reply, pag. 18.
‘ *should demand of you to shew them some testimonies of the* Fa-
‘ thers *of the first Three Hundred years, who lived under perse-*
‘ *cution, few of whose* Writings *remain, the greatest part being*
‘ *lost and destroy'd, and yet reject the* Fathers *of the* IVth. Age
‘ *who wrote when the* Church *began first to be in a flourishing*
‘ *Condition. Can any one imagine that the* Church *when in*
‘ Grots *and* Caverns *taught one thing, and when She came into*
‘ *the light practised another?*

85. *Answ.* What *meer Harangue* is this? But we must be contented where better is not to be had. And therefore I reply, 1*st.* As to your *insinuation,* which since *Cardinal Perron* first invented it, has been the constant *common place* of the little crowd of *Controvertists* that have follow'd after, *viz.* That the *Fathers* of the first Three Hundred years *lived* under *persecution,* and therefore *wrote* but *little,* and of that little the greatest part was

loſt too; tho I can eaſily excuſe this in you as a *Sin* of *Ignorance*, yet I muſt needs ſay of the *Cardinal* and *Others*, that they have herein greatly injured thoſe *Holy Men*; who were neither ſo *lazie* nor *fearful* as they have *repreſented* them to have been.

86. For not to ſay any thing of the foundation of all our Religion, the *Holy Scriptures*, which were written within this *period*; how large a *Catalogue* has *Euſebius* alone preſerved of the works of thoſe Holy *Fathers*: And yet how many of the *Latin Church* has he omitted: Look into his *Hiſtory*, and there you will find thoſe great names, *Clemens Romanus, Papias, Quadratus, Ariſtides, Hegeſippus, Juſtin Martyr, Dionyſius* of *Corinth, Pinytus, Apollinarius, Melito, Modeſtus, Irenæus, Theophilus, Tatian, Bardeſanes, Clemens Alexandrinus, Rhodo, Miltiades, Apollonius, Serapion, Heraclitus, Moſcarinus, Candidus, Sextus*, and *Arabien*; all to have been Writers of the Second *Century*: *Tertullian, Judas, Beryllus, Hippolytus, Caius, Africanus, Dionyſius Alexandrinus, Nepos, Cyprian, Origen*; in the Third. And the Writings of which laſt Author only were ſaid to have amounted to Six Thouſand *Volumes*; and which tho St. *Jerome* retrench'd to a third part, yet ſtill he left Two Thouſand to him.

87. In what ſort of Writings were theſe *Holy Men* defective? Some publiſh'd *Apologies* for our Religion; Others diſputed againſt the *Heathens*, the *Jews*, the *Heretick's* of thoſe times. Some wrote of the *Diſcipline* of the *Church*; Others *moral* Diſcourſes, for the direction of Mens *Lives* and *Manners*. Their *Hiſtories*, their *Accounts* of the *Holy Men*, who ſuffer'd for the Faith; their *Comments* on the holy *Scripture*, their *Sermons* are yet upon Record: And when ſuch was their *diligence*, why ſhould it be *inſinuated* as if *living under perſecution* they *wrote* but little; and therefore that it is *unreaſonable* to *appeal* to them?

88. Nor is your next pretence any better: that their *Writings* are *loſt* and *deſtroyed*: For tho it be indeed in great meaſure true, that in reſpect of what they *wrote* there is but a ſmall part brought down to us (and we have ſome reaſon to believe that the *Oppoſition* they made to your *Corruptions* has been in ſome meaſure the *Cauſe* of it;) yet have we ſtill enough to ſhew us what the *Faith* of thoſe *times* was, and how vaſtly you have declined from it. And when both the Writings of *Holy Scripture*, and of thoſe *Fathers* that do remain ſpeak ſo *plainly againſt you*, we have no great reaſon to believe that thoſe which are loſt were at all *more favourable to you*. 89. But

See Def. *of the* Expoſ. P. 127. *&c.*

89. But *can any one Imagine, that the Church when in Grots and Caverns ſhould teach one thing, and when it came into the light practiſe another?* I anſwer, yes; this is very eaſie to be imagined. *Affliction* keeps men cloſe to their *duty*, whereas *Proſperity* too often corrupts the *beſt manners*. When it pleaſed *God* to convert the *Empire* to *Chriſtianity*, there were but too many inſtances of *Heathen Cuſtoms*, accommodated to the *principles* of the *Goſpel*; and this was one. Whether it were that they could not ſo ſoon forget their *ancient Rites*; or that they thought it a *religious policy* to extend the *pale* of the *Church* by ſuiting *Chriſtianity* as much to the *Heathen Ceremonies* as it was poſſible, and to *diſpoſe* men thereby the more *readily to embrace* it; Or whether finally, that *ſimplicity* of the *Goſpel* which ſuited well enough with a *State* of *perſecution*, was now thought too mean for an *Eſtabliſh'd Church*, the *Religion of the Emperour*, and they were therefore willing to render it more *pompous*, and ſet it off with *greater luſtre* in the Eyes of Men, tho in ſo doing they a little departed from the *purity* of their lower and better State. Reply. p. 18.

90. Let us add to this, the *Opinion* which then began to prevail among thoſe *Holy Fathers*, of the *particular interceſſion of the Saints for us*; and which both the *prayers* that were made in thoſe days at the memories of the *Martyrs*, and the *Miracles* God was ſometimes pleaſed to work there; not to ſay any thing of the *Viſions* and *Apparitions* that were ſometimes thought to be ſeen there, very much confirm'd them in. Now this naturally prepared the way for the *Invocation* which follow'd upon it. For now the *Poets* began inſtead of their *Muſes*, to call (more *Chriſtianly*) upon the *Saints* and *Martyrs* to aſſiſt them. The *Orators*, following the *Genius* of the *Age*, indulged themſelves all the liberty of their *Eloquence*, in *Apoſtrophe's* to the *Saints* at their Memories. And as things ſeldome ſtop in their *firſt beginnings*, by degrees through the *Ignorance* of ſome, and *ſuperſtition* of more; they fell into a formal *Invocation*, about the beginning of the Vth. *Century*.

91. But here another *accident* fell out for the *carrying on* of this *Service*. For about this time *Neſtorius* began to teach that men ought not to call the *Bleſſed Virgin* the *Mother of God*. Now this made ſome think his deſign was ſecretly to revive the *Hereſie* of *Arrius* or *Sabellius* under a new Cover; and their Zeal for the *Divinity of Chriſt* made them in the *Council of Epheſus*, *An-*

no 431 condemn his Opinion as *Heretical*; and in Opposition to Him they fell into the *contrary extream*, of an immoderate magnifying of Her; tho' (as I shall presently shew) they still continued within much better *bounds* than you do now: It being almost Three Hundred years after this, before ever the *Invocation* of *Her* or the *Saints*, was *publickly Establish'd* in the *Church*. And this brings me to my next Proposal; which was Secondly;

II. PERIOD.

To consider what Grounds *this* Superstition *had in the IVth.* Century.

92. And here, *first*, to what I said concerning the *first beginnings* of this *Invocation, viz.* That the most part of your Allegations from this *Age* were rather *Rhetorical flights* than *formal prayers*; you return very pleasantly.

Reply.] 'That *the* Rhetorick *lies wholly at my door, who fly to so* 'poor a *shift*. That *these* passages *are some of the* duriores loci 'more difficult places *which some only* nibbled *at*; *Others could not* 'digest; *and I shift off under the notion of* Rhetorical Flights 'or Novelties.

93. *Answ.* One would think by this *Droll* you had been lately reading the judgment of your *University* of *Doway* concerning *Bertram*. 'Altho (say they) *we do not much value that Book, yet* 'since he has been often Printed *and is read by many, and that in o-* 'ther ancient Catholick's *we tollerate many Errors, and* extenuate, 'or excuse *them*; *often times find out some* contrivance *or other to* 'deny *them, or to set a* convenient Gloss *upon them when they are* 'Opposed *to us in disputes, or in engaging with our Adversaries*; *we* 'do not *see why we should not allow the* same Equity *to* Bertram.

94. But what now is this *shifting*? Why I said that, which all the *learned Men* in the World must allow to be true, *viz.* That the *Fathers* of the *IVth. Age* were many of them great *Orators*, and made use of *Rhetorical Addresses* to the *Saints*. And that from those *conditions* they sometimes expresly put into their *Writings*

tings, εἰ τις ἄισθεσις, &c. *If thou hast any sense, If thou hast any concern for what is done here below*, and the like; we may reasonably conclude, that this was *all* they *meant*, even where they do not express any such thing.

95. But did not those *Fathers* do somewhat more than this? Can all their *Expressions* be fairly reduced to such *Apostrophe's*? To this I have already said, that We do acknowledge that about the latter end of this *Century*, S. *Basil*, *Gregory Nazianzen*, *Gregory Nyssen*, amongst the *Greeks*, and their great Imitator S. *Ambrose* among the *Latins*, did begin to *Invocate* the *Saints*. And had you thought fit to consult that Excellent *Treatise* to which I referr'd you, or rather to take notice of what was said there, (for I am apt to believe you did *Consult it*) I should not have been troubled with these impertinences here. And therefore tho it were not difficult to find some considerable *faults* with those few *passages* you have alledged from those Holy *Men*; (as when you say that S. *Basil* exhorts those who are in *Tribulatian* to flie to the *Saints*, those who are in joy to have recourse *to them*, whereas He only Historically relates what they did do, '*He* (says he) *who is afflicted flies to them, He who is in joy runs to them*) yet I shall quit all to you, and without either *shifting* or *nibling* leave you to make the most you can of them.

Discourse of Worship of Saints in Answer to Mr. de Meaux's Appeal to the IV. Age.

96. But then that you may not put any more such *Crude notes* upon your *Reader* as you have done here, where you say, 'That *Protestants grant* Praying to Saints *to have been* established *in the* IV*th*. Age: I will very briefly *transcribe* from two Learned Men of our *Church* some considerable *differences* between what the *Fathers* of this *Century* did, and what you do now; and of which if you will not yet be perswaded to take any *notice*, I hope at least all indifferent persons will see by them how *impertinently* you alledge their *Authority* for your *Excuse*.

First, That in your *Church*, *Prayer* to *Saints* is look'd upon as a part of *Worship* that is *due* to them; insomuch that (as I have shewn) *Cardinal Bellarmine* places it among one of those *Advantages* that accrues to them upon their *Canonization*: But this those Holy *Fathers* never believed; on the contrary they absolutely *define prayer*, as a *service proper to God only*, and argued against the *Arrians* upon this very *Topick*, that Christ must needs be *God*, because the *Church* prayed to him.

Ushers answer to a challenge. P. 409.

If

If you pretend that there are two sorts of *Prayers*, one *proper* to *God*, another that is not: I reply, 1. That this is *false*, because (as we have seen) all *Prayer* is a *Religious Worship*, and therefore *proper* to *God only*. Secondly, It concludes nothing; because you offer the most *proper sort* of *Prayer* for *Help* and *Assistance* to the *Saints*, that you can do to *God* himself.

P. 401. Secondly, In your *Church* you allow *mental Prayer* as well as *Vocal* to be made to the *Saints*: But in the *Primitive*, this was reserved as peculiar to Him who *searcheth the Heart*, and *alone knoweth* the *Secrets* of all the *Children of Men*.

P. Ibid. &c. Thirdly, In your *Church* it is resolved that the *Saints* are capable of *hearing* and *knowing* your *requests*: In the *Primitive* this was never *determined*, and the contrary seems to have been the most generally received.

P. 405. Fourthly, In your *Church* formal Prayers are made to the *Saints*; But the *Addresses* of these *Holy Fathers* were either *wishes only*, *or requests* of the same nature with those which are in this *kind* usually made to the *living*; where they who are requested, be evermore accounted in the Number of those that *pray for us*, but none of those that are *prayed unto by us*.

P. 408. Fifthly, In your *Church* the Saints are made not only *joynt Petitioners* with us, but *Advocates* too; and that to plead not only *Christs Merits*, but their own likewise. But against this these *Fathers* openly protested as an open derogation to the high prerogative of our *Saviors meritorious Intercession*, and a manifest encroachment upon his Great *Office of Mediation*.

P. 410. 416. Sixthly, In your *Church* it is thought a more *proper way of access*, and a *surer* means of *obtaining* your *requests* to address by some *Saint* to *God*, than to go immediately to the *Throne* of *Grace*, *through* our *Saviour Christ*. But this those Fathers earnestly opposed, exhorting all men to go directly to *God* by his *Son Jesus Christ*.

Discourse in Answer to Mr. de Meaux's Appeal to the IVth. Age. p. 82. &c. Seventhly, In your *Church* the Saints are indifferently called upon all the World over; which does in effect attribute a *Divine perfection*, *viz.* That of *Omnipresence* to them: But in the Primitive *Church*, those who sought the *Intercession* of the *Saints*, limited their *presence* to some *determinate places*, as particularly to their *Memories*, where they thought them within *Hearing*; and did not call upon them *indifferently every where*.

Eighthly, This in your *Church* is an *established practice*; they who

who oppoſe it are declared to *do wickedly*, and an *Anathema* is pronounced againſt them on that account. But in the Primitive there was no *Rule*, or *Order* for it; it was the effect of a *private* and *voluntary Zeal*, encouraged it may be by the *Guides* of the *Church*, but no part of the *eſtabliſhed* Service of it.

97. And this may ſuffice to ſhew how vain your pretences to the *Antiquity* even of *this Age* are to warrant your *Superſtition*; and upon what ſlender grounds you affirm, after your *Maſter* the Biſhop of *Meaux*, that this *Invocation of Saints* was *Eſtabliſh'd*, nay that *we grant* it was *Eſtabliſh'd in the Fourth Age*. But to convince you yet more with what little reaſon you either boaſt of this, or tax us with receding from our *old principle* of being *tryed* by the *Fathers* of the Firſt *Four General Councils*; upon this account I will now make you a more Liberal offer; and that is to prove if you can any Authentick *Eſtabliſhment* of this *Service* in the *Church*. I do not ſay now in the *Sixth Century*; but in the *Seventh*: Nay or even before the latter end of the *Eighth*: In *ſhort*, I do affirm that the *firſt ſolemn Eſtabliſhment* of it was in the Second *Council of Nice* 787. and indeed that *Synod* which decreed the *Worſhip of Images* in oppoſition to the *Second Commandment*, was the moſt *proper* to define the *Religious Invocation of Saints* contrary to the Firſt: And becauſe there is ſomething almoſt as bad in the *manner* of the *Eſtabliſhment*, as in the *thing* it ſelf, I will *cloſe* all with a brief account of it.

98. About the end of the *Sixth Century* both the *Worſhip of Images*, and the *Invocation of Saints*, having taken deep root in the minds of many Superſtitious perſons; *Controverſies* began to ariſe about them; and generally the ſame perſons were found to be either *Friends* or *Enemies* to both.

In the year 754 *Conſtantine Copronymus* called a *Synod* of 338 *Biſhops*, to Examine into theſe matters, and both the *Invocation of Saints*, and *Worſhip of Images* were utterly condemned by them. Baron ad Ann. 754. N. 38. Spondane. Ibid. N. 6.

99. Thirty years after this *Council* the *Abettors* of theſe *Superſtitions* prevailing, another *Anti-Synod* was convened by the Authority of the Empreſs *Irene* at *Nice*. In † this the *Acts* of the former *Council of Conſtantinople* were recited, and inſtead of the *Canons* which they made in *condemnation* of this *Worſhip*; ‖ two others were read in their Names, Eſtabliſhing of it. How this Binnius in Syn. Conſt p. 1663. T. VI. Concil. Labbe. † Action. VI. ‖ Defin. XV. XVII.

† Annot. Epiphan. in def. XVII.

|| Binnius Annot. in Concil. Const. T. VI. p. 1663. Baron. l. c.

this came to pass it is not known; but this the † *Nicene Fathers* themselves acknowledge that the *other Synod* had *established* the quite *contrary*: Nay they were such Enemies to this *Invocation*, that *Binius* tells us, they exacted a solemn || Oath of all their party, *That they would never invocate the Saints, Apostles, Martyrs, or the Blessed Virgin.* And yet have these good *Fathers* transmitted down to Posterity those *two spurious Canons* of the *Council of Constantinople*, as *approving* that very *Worship*, which the *Council* in the *true definitions* of it had utterly *disclaimed.*

100. As for the *Synod* of *Nice* its self; if the *definitions* there made were of any force; that of *Frankford*, seven years after, has utterly taken it away; in which 'it was so wholly abrogated, 'and annulled, as not to be placed in the number of Synods, or be 'any otherwise esteem'd of than that of Ariminum. And I should be glad you would find me any other (but *pretended*) *establishment* of it, before your *Synod of Trent* in the very last Age.

Act. Concil. Franc. in lib. Cant. præf. in l. 1.

I have only now remaining in the last place to shew;

SECT. IV.

What our *Reasons* are *against this Service?*

101. You had ask'd me in your *Vindication*, 'What Authori-'tie have you to oppose us? You say that [to *invocate Saints*] is 'repugnant to Gods Word: Shew that word, if you cannot we are 'in possession, and the Antiquity and Un-interruptedness of our Do-'ctrine, besides the reasonableness and innocency of it, confirms us in 'our belief.

Vindic. p. 30.

102. To this I answered; 'That every *text of Scripture* that 'appropriated Divine Worship to *God alone* was a demonstration 'against you: And that that one passage of St. *Paul*, *Rom.* X. 14. '*How shall they call upon him in whom they have not believed?* were 'not men *willing* to be *contentious*, might End the *Controversie*. And 'for the *Authority* you speak of, that it was rediculous to pretend 'prescription for that, which has not the least foundation neither 'in *Holy Writ* nor in *Primitive Christianity*; of which not *one in-'stance* appears for the first *Three Hundred years* after *Christ*, and 'much to the contrary.

Def. pag. 9.

103. To

103. To this you now reply in your *Margin* with great Assurance; 'Protestants destitute of Scripture Proofs *against the Doctrine of* Invocation of Saints: But all you have to say in the *Book* is, 'That you do not give *Divine Worship* to the *Saints*, 'nor call upon them in that *strict sense* in which they are Duties only to be paid to *God*. That is to say, you *play* with *Words*, and make use of such *distinctions* as if they were *allowed*, a man might evacuate any other of *Gods Commands*, without a possibility of being confuted. And I desire you to tell me what answer you would make an *Impudent Woman* that should give her *Husbands* Bed to another, and being charged by you for breaking the *Seventh Commandment*, should tell you that you were not to be so uncharitable as to judge of what she did by the *External* Act, that the Law forbad only *lying with another man, as with her Husband*; and that in this *strict sense* she was still *Innocent*, by reserving that *highest Degree* of *Conjugal affection* to him only, the giving whereof to another would make her *guilty*. Reply p. 21. §. 16.

104. But since you are so desirous to know what our *Reasons* against this *Invocation* are, I will now very freely lay them before you, if you will first give me leave only to prepare the way for them, by *stating truly* the difference between us in this *matter*, which you are wonderfully apt either to mistake or to palliate.

105. You tell us in your *Vindication*, 'That *All* you say, is 'that it is *lawful to pray to the Saints*; and so again in your Reply. The difference (you say) between us is, "*Whether it be lawful for us to beseech or intreat them to pray for us?* Monsieur de *Meaux* in the same moderate way tells us, that the *Church teaches that it is profitable to pray to the Saints*: And the *Representer* (from the *Council of Trent*) says of a true *Papist*, 'That *his* 'Church teaches him (*and he believes*) *that it is Good and profitable, to desire the intercession of the Saints, reigning with Christ* 'in Heaven. In your Discourses with those of our *Communion*, there is nothing more Ordinary with you, than to make them believe, that you value not *praying* to the *Saints*, nor *Condemn* any for not doing it. That if this be all they scruple in *your Religion*, they shall be received freely by you, and never *pray* to a *Saint* as long as they live. Nay I have heard of some who have gone so far in this matter, as to venture their *Religion* Vind. p. 30. Repl. p. 11. Expos. Sect. IV. p. 5. Papist Repr. N. 2. p. 2.

gion upon it, that you do not *necessarily* require the *practise* or *profession* of this service at all; nor *pronounce* any *Anathema* against us for *opposing* of it.

106. But this is not ingenuous; nor as becomes the Disciples of Christ. For tell me now I beseech you: If we unite our selves to your *Church*, will you not oblige us to go to *Mass* with you? Or can you dare for our sakes to alter your *Service*, and leave out all those things that relate to the Blessed *Virgin* and to the *Saints* in it? Shall we be excused from having any thing to do with your *Litanies* and *Processions*, your *Vespers* or your *Salves*? Or will you *purge* all these too in Order to our *Conversion*? When we lie in our last *Agonies*, will you be content to *Anoint* us in the *Name* of the *Father*, *Son*, and *Holy Ghost*; and leave the *Angels*, *Arch-Angels*, *Patriarchs*, *Prophets*, and *Apostles*, *Martyrs*, *Confessors*, *Virgins*, and all *the Saints* out of the Commission? And when our *Souls* are now expiring, shall we be sure you will not then at least trouble us with that *long Beadroll* which your *Office* prescribes to be *call'd upon* in that Ceremony? If you have indeed the Liberty to do this, why do ye not use it, and remove so great a stumbling block as this out of our way? But if you cannot dispense with these things for our *common Conversion*, how shall we believe that you can do it to satisfie a private Proselyte?

107. The truth is *Invocation of Saints* in your *Church* is not esteemed so *indifferent a matter* as you would have it thought to be. It is a *Worship* you *suppose* due to them: And to which they acquire a right by their *Canonization*. So *Cardinal Bellarmine* informs us: And therefore in your *Profession of Faith* set forth by the order of *Pope Pius* IVth. you are obliged with '*a firm Faith* '*to believe and profess, that the* Saints, *who reign together with* '*Christ, are to be* Venerated *and* Invoked. And tho the *Alarm* which the *Council of Trent* was in upon the News of the *Popes* sickness, and the haste which thereupon they made to conclude that *Synod* permitted them not to frame any *Canons* in this last, as they had done in the other *Sessions*; yet the materials put together in the *Chapter* shews us what *Anathema's* would have been thunder'd against us. For to take it only as it lies in that *Session*. There we find '*the* Bishops *and* Pastors *of the* Church *com-* '*manded to teach* (what therefore I hope is undoubtedly *the* '*Churches sense in this point*) *That the* Saints *who Reign together with*

Concil. Trid. Sess. 25.

'*with* Christ *offer up their* Prayers *to God for Men*: *That it is* 'Good *and* Profitable *in a* suppliant manner *to* call upon them: '*And that for the obtaining benefits of* God *by his Son* Jesus Christ 'our Lord, *who is our only Saviour and Redeemer*, we *should flie* '*to their* Prayers, Aid *and* Assistance. They declare *that those* '*who deny* (which you know we all do) *that the* Saints *who enjoy* '*Eternal Happiness in Heaven are not to be* invoked, *or say that this* 'Invocation *is* Idolatry (as we generally believe it to be) *or* '*that it is* contrary *to the* Word of God; *or derogatory to the* 'Honour *of the* One Mediator *between* God *and* Man Christ 'Jesus; *or that it is foolish to* supplicate *those who Reign in Hea-* '*ven in word or in mind*; do think *WICKEDLY*.

108. These are the words of your *Council*. If therefore you permit your *Proselytes* to *profess* what they do not *believe*; if you receive those as *good Catholicks* into your *Church*, whom nevertheless you know to remain still infected with *wicked Opinions*, contrary to the *Doctrine* and *Practise* established amongst you; If you allow them to assist at your *prayers*, without any intention to joyn in them, nay in an Opinion that they could not *pray* with you, without committing a grievous sin; Then go on to make folks believe, as you do, that you oblige no body to *pray* to the *Saints*, and that they may be of your *Church*, and yet still *believe* or *do* what they please in this matter. But if otherwise this be all *gross Hypocrisie*, if there be nothing but *cheat* and *design* in these pretences; then may I humbly desire all sincere *Members* of our *Communion* to beware of such *Guides*, as value not how they *charge* ours, or *palliate* their own *Religion*, so they may but by any means draw unwary men into their Net.

109. But the *Council of Trent* goes yet further: It does not only Establish this *Doctrine*, but in express terms *Anathematises* those who oppose it: For in the *close* of that *Chapter* I but now mentioned, thus it *decrees*: '*If any one shall teach or THINK contrary* '*to these Decrees*: *let him be ANATHEMA*. All which your *E-* '*pitomator Caranza* thus delivers in short, '*The* Synod *commands* '(*all those who have the care of Souls*) *that they should teach the* 'Invocation of Saints; *the* Honour of Reliques; *and the* 'Use of Images; *and that those who teach otherwise do* think 'WICKEDLY. *And if any one shall* teach *or* think *contrary to* '*these* Decrees, *Let him be ANATHEMA*.

Concil. Trid. Ibid.

Caranza Summ. Sess. XXV. Conc: Trid. p. 482. Lovanii 1681.

110. It remains therefore that your *Church* does *teach* and *require* of all its *Members* both the *profession* and *practise* of such an *Invocation*, as I have before *explain'd*: And of which I now undertake to shew:

1. That it is *repugnant* to *Gods Holy word.*
2. Contrary to *Antiquity.*
3. That is *unreasonable* in the *constitution*; and
4. *Unprofitable* and *unlawful* in the Practise.

I. It is repugnant *to Gods Holy Word.*

111. And here, First I will not doubt once more to tell you that to *pray* to *Saints* after the manner that it is now done in the *Church* of *Rome*, is contrary to all those passages of *Holy Scripture* which attribute *Religious Worship* to *God only*; such as *Deut.* VI. 13. *Thou shalt fear the* Lord *thy* God *and serve Him, and swear by his Name*; and again Chap. X. 12, 20. XIII. 4.&c. All which our Saviour Christ has taught us to interpret with such a restrictive term, as excludes all others from a share in our Service. *Mat.* IV. 10. *It is Written, Thou shalt* Worship *the* Lord *thy* God, *and Him ONLY shalt thou serve.* I have already shewn that all *Prayer* made to a person that is absent, with a Confidence that he is able both to *know* our *wants*, and to *hear* our *Prayers*, and to *answer* our *desires*, is in its *own nature* a *Religious Worship.* Now then from these *places* of Holy *Scripture*, I thus argue: It is repugnant to *Gods Word* to give any *proper Acts* of *Religious Worship* to any but *God only*; but all such *prayer* as is made in your *Church* to the *Saints departed*, are *proper Acts* of *Religious Worship*; and therefore it must be contrary to *Gods* Word to *pray* to any but *God only.*

112. Nor am I here at all concern'd in your distinctions of a *Supreme* and an *Inferior Religious Honour*; seeing both you and I are agreed that all *Honour properly Religious* (such as *Prayer*) is comprised under these prohibitions. If I were, I would then tell you that the *Devil* here did not require of *Christ* such a *Supreme Worship*, but on the contrary acknowledged himself to have a *Superior*, from whom He derived his Power of disposing of *all the Kingdoms of the Earth, and the Glories of them.* All he desired was to have some *Religious Honour* paid to Him. And our *Saviour* by alledging this Sentence of the *Law* against

it,

it, Evidently ſhews that it is not only ſuch a *ſupream Religious worſhip* as ſome of you pretend, but that *all ſuch Honour* in general, is the peculiar ſervice of *God alone*. But this (if you ſtand to your own *principles*) you cannot object, and for others, what I have now ſaid may ſuffice to obviate their pretences.

113. Secondly, What I have now concluded from this *general Principle* of *Holy Scripture*, I will in the next place more particularly inforce from theſe other paſſages, where the *worſhip* of *Creatures* is expreſly prohibited. In the Xth. of the *Acts*, when *Cornelius* fell down at St. *Peters* feet, and would have *worſhipp'd* him, '*he took him up ſaying, I my ſelf alſo am a man.* It Acts X. 25. is a poor ſhift here to ſay, that *Cornelius* would have worſhipp'd St. *Peter* with a *ſupream divine worſhip*; he was not certainly ſo ignorant as to think, that when the Angel bid him ſend to *Joppa* for *Simon Peter*, who lodged with *Simon* a *Tanner*, he meant he ſhould ſend for the great *God* that had made *Heaven* and *Earth*. Nor is it of any more moment which others amongſt you ſuggeſt, *viz.* That *Cornelius* did well to adore him, but that St. *Peter* out of *modeſty* refus'd it. And the anſwer he gave, '*I my ſelf alſo am a man*, utterly overthrows all ſuch inſinuations; being as much as if he had ſaid, that no *Man* whatſoever was to be *worſhipped*.

114. But this will more evidently appear in another inſtance, *viz.* that of St. *John*, *Revel.* XIX. 10. who when in his *Ecſtacy* Rev. XIX. 10. he fell down and would have worſhipp'd the *Angel* that diſcourſed with him, the bleſſed *Spirit* utterly forbad him; *See* (ſays he) *thou do it not, for I am thy fellow ſervant*: WORSHIP GOD. In which words are plainly eſtabliſh'd theſe two *Concluſions* againſt this ſervice; *1ſt.* That *Angels* (and ſo likewiſe the *Saints*) being our *fellow Servants* are not to be *worſhipp'd*: *2dly*, That *God only* is to be *adored*.

115. But St. *Paul* is yet more plain: He exhorts the *Coloſſians* in general, and in them us: *Coloſ.* II. 18. *Let no man be-* Coloſ. II. 18. *guile you of your reward in a voluntary humility and* worſhipping *of* Angels. It is anſwered by ſome among you, that this was ſaid in Oppoſition to the *Hereſie* of *Simon Magus* who would have *Sacrifice offer'd* to the *Angels*: Or at leaſt of ſome Others, who thought that tho' Chriſt had aboliſh'd the *Law*, yet was it ſtill to be obſerved out of reſpect to the *Angels* by whom it had been deliver'd. But beſides that I do not find

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any such thing charged by any of the Ancients upon *Simon Magus*, as is pretended; had S. *Paul* designed only to forbid one particular *Act* of *Religious Worship* being paid to them, would he in General have said that they were not to be Worshipped? Or had he intended to signifie the *abolishing* of the *Law*, would he not have said so here, as well as in his other *Epistles*; and not have given such an obscure insinuation of it, as when he meant to forewarn them against *observing* the *Law*, to bid them *have a care* of *worshipping Angels*. But the truth is the meaning of the *Text* is too plain to be thus eluded. And I shall give it to you in the words of an *ancient Father* who lived in those very times in which you yet pretend such a *service* was *establish'd*: 'Those who maintain'd an Observance of the Law together with the Gospel, taught also that Angels were to be worshipped; saying that the Law was given by them. This Custom remained a long time in Phrygia and Pisidia. Upon which account the Synod of Laodicea in Phrygia, forbad them by a Law to PRAY TO ANGELS. But.

Theoderet in loc.

116. Thirdly, And to come more immediately to the *Worship* of *Invocation*. The same *Apostle* in that Question, Rom. X. 14. 'How shall they call upon Him in whom they have not believed? furnishes us with another *maxime* of Holy *Scripture* against all such *Prayers*; *viz.* That no one is to be *invoked* in our *religious addresses*, but *He only* in whom we *believe*. But now *Reason*, *Scripture*, the *Common Creeds* of all Christians shew that we are to *believe* ONLY in *God* the *Father*, *Son*, and *Holy Ghost*, and therefore upon Him ONLY must we *Call*. As for your distinction that this indeed in *one sense* is very *true*, but then in another and *secondary sense* Others besides *God* may be both *believed in*, and *called upon*; if you mean in a *civil respect*, it is indeed *very true*, but nothing to your *purpose*, seeing in this *sense* we can no more *believe in* than we can *call upon* such persons as are *absent* from us, and *know* nothing at all of us, which is the Case of the *Saints departed*. But for believing in a *religious sense*, as it is properly an *Act* of *Divine Faith*, and the foundation of that *Assurance* with which we *call upon God* by our Saviour *Jesus Christ*; this admits of no *distinction*, nor may it by any *means*, or in any *measure* be applied, without Sin, to any other than *God* alone.

Rom. X. 14.

Reply. p. 21.

117. I will add but one *principle* more of *Holy Scripture* against

gainst this *Service*, and so *close* this *first Point*. Rom. XIV. 23. *That whatsoever is not of Faith is Sin.* But now those *Prayers* which have no foundation in *Holy Scripture* cannot be of *Faith*; for (says the same Apostle Rom. X. 17.) Faith *cometh by Hearing, and Hearing by the* word of God; And therefore such *Prayers* must be *Sin*. If *God* has any where revealed it to you, that you may lawfully give such a *religious Worship* to the *Saints*, shew this, and our dispute is ended. But if you cannot do this, nor by consequence cannot *pray* to them with any well grounded perswasion of Conscience, that this is what *God* allows, and what the *Saints* are capable of receiving, I do not see how it can be avoided but that to you it must be *sin* so to do. Ἐι γὰρ πᾶν ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστὶν, ὥς φησιν ὁ ἀπόστολος, ἡ δὲ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ· Πᾶν τὸ ἐκτὸς τῆς θεοπνεύστου γραφῆς, οὐκ ἐκ πίστεως ὂν, ἁμαρτία ἐστὶν. As an ancient *Father* argues from this very *principle* in the like manner.

Rom. XIV. 23.

S. Basil. Reg. Miral. 78. cap. 22.

118. For the Other part of this *Service*, the *intercession* of the *Saints* for us; I might to this Oppose all those passages of the *New Testament*, where Christ is set forth to us as our *only Mediator*. But I shall content my self with one single *text*, 1 Tim. II. 5, 6. *There is* one God, *and* one Mediator *between God and Men, the Man* Christ Jesus, *who gave himself a* Ransome *for all*. Now if there be but one *Mediator*, then *Saints* and *Angels* are not *Mediators* as you pretend. If the foundation of Christs *Mediatorship* be this, '*That he gave himself a* Ran'some *for all*; then seeing the *Saints* have not done this, it must follow that neither can they be our *Mediators*. And this cuts off your new distinction of a *Mediator* of *Intercession*, and a *Mediator* of *Redemption*; which besides that it is the issue of your own Brains, and was invented only to support a tottering Cause, is here utterly destroy'd; seeing the *Foundation* of Christs *Mediating* now in *Heaven*, and *appearing in the presence of God* for us, is by vertue of His being our *Mediator* of *Redemption* upon *Earth*; and he therefore is become our *intercessor* there, because He *shed his* bloud for our *Expiation* here. This is that great Argument upon which the *Author* to the *Hebrews* so much insists, *Chap.* IX. X. And the *Analogy* of the *High Priest* under the *Law*, making first the *Expiatory Sacrifice* for the *people*, and then *Entring* into the *Holiest* to appear before

1 Tim. II. 5. 6.

God

God for them, most evidently confirms it to us. And this may suffice for the *1st. Point*, That this *Service* is contrary to the *principles* of *Holy Scripture*.

II. It is *Contrary* to *Antiquity*.

119. And here I am fallen into a *vast Ocean*; and should never have ended, should I go about particularly to shew how vain your pretences are to *possession* for this *superstition*. It shall suffice me at present only to *point* out to you a few of those *Remarks* which others have more largely pursu'd; and which do abundantly declare how little conformable the *best and highest Antiquity* has been to what you now practise.

120. I have already given some short account of the first three *Centuries*: And how little able you are to lay any claim to the *Authority* of them. You have there seen what the *Opinion* was of those *Holy Fathers*, touching the *State* of the *Saints* departed: How they thought that they do not yet enjoy the *Beatifick Vision*, and by consequence were not in a condition to *be called upon* by the *Church* on *Earth*. I have shewn you the *Fathers* arguing against the *Arrians* for the *Divinity of Christ* from the *Churches praying* to Him; and which evidently proves that they thought none but *God* was capable of such a *service*. I have offer'd you the *definition* which those *Holy Men* gave of *Prayer*; *viz.* That it was an *Address to God, a Conversing with God*, and the like; and in all which they still restrain'd it to Him as His own peculiar *prerogative*. There we find no mention of any *calling* upon the *Blessed Virgin* or the *Saints*. No distinction of *supreme* and *inferiour religious Worship*; of *Mediators* of *Redemption* and *Intercession*: in short none of those *Evasions* with which all your discourses on this *Point* are now filled; and without which indeed, according to your *principles*, it is impossible to explain it.

121. But I will now add yet more. It was a general *custome* in the third and following *Ages* (concerning which we are particularly to enquire) *to pray for the Saints departed*, for *Martyrs* and *Confessors*, nay for the *Blessed Virgin* her self, as has been elsewhere *fully proved*, and I suppose you will not have the *confidence* to deny it. Now let me appeal to any reasonable man to say; could the *Church* in those times have *prayed*

Discourse of Purgatory and Prayers for the dead.

in

in a *ſuppliant manner* to the *Saints*, as *Reigning* with *God*, nay and *Gods* themſelves by *participation*, to *aid*, and *aſſiſt* them, when on the contrary they thought them in ſuch a *State* as to need *prayers* to *God* for them? Is it to be believed, that they Addreſſed to thoſe as *Mediators* and *Interceſſors* with *God*, for whom they themſelves *interceded* to *God*? It is a memorable remark that has been made to confirm the force of this *Argument*, that ſince the prevalency of this *praying to Saints* in the *Church* of *Rome*, your *publick rituals* have had a notable *change*. Thoſe very Saints which in your ancient *Miſſals* you *pray'd for*, being now *a la Mode pray'd to*. Thus upon IV. Kalends of *July* in the *Sacramentary* of *Pope Gregory* I. above 600 years after Chriſt we find this *Prayer* made in behalf of S. *Leo*, one of your *Popes*. Sacrament. Greg. p. 112.

'*Grant* O Lord *that this* Oblation *may be* profitable *to the* 'Soul *of thy Servant* Leo.

But in the preſent *Roman Miſſal*, the *Collect* is changed, and the Addreſs made by the *Interceſſion* of the *Saint* now, that was formerly made by way of *Interceſſion* for Him. Miſſale Rom. pag. 612.

'*Grant to us*, O Lord, *that by the* Interceſſion *of Bleſſed* 'Leo, *this* Offering *may be* profitable *to* US.

And of this change, Pope *Innocent* the 3*d*. gives this honeſt account: *Viz. That the Authority of* Holy Scripture *ſays, that he* 'injures *a* Martyr, *that* prays *for a* Martyr; (wherein yet his *Infallibility* miſlead him, it being S. *Auſtin* and not the *Scripture* that ſaid ſo) '*and they do not want* our Prayers, *but we* theirs. Which the *Gloſs* thus more fully expreſſes; 'It was changed '(*viz.* this *prayer* for Pope *Leo*) *becauſe anciently they pray'd* FOR 'Him, *but now* TO *Him*. And from whence therefore we may warrantably infer, that in thoſe *firſt Ages praying* TO *Saints* was not eſtabliſh'd, ſeeing it was then the general Cuſtom to *pray* FOR *them*. Decret lib. 3. tit. 41. p. 1372, 1373.

112. The truth is, the whole face of the *Ancient Church* ſeems clearly oppoſite to the *preſent practiſe*: Some doubted whether the *holy Saints departed*, do at all *concern themſelves for us*, or *conduce* any thing to our *Salvation*. So *Origen*. And theſe to be ſure never *prayed* to them. Others made open oppoſition to ſuch ſervice. So the *Council of Laodicea*; S. *Epiphanius*, *Vigilantius*, and others before mention'd. Now you *Canonize Saints*, and eſteem it neceſſary ſo to do, to prevent mens *praying* to thoſe in *Heaven*, who are it may be at this time tormenting in *Hell*.

De beatit. SS. lib. 1. C. 8. But in those first *Ages* we find none of these *Apotheoses*; and *Bellarmine* himself could not find out any instance of any *Saint* that was *Canonized* before the VIIIth. Century. If we go into your *Churches*, we find them filled with *Altars* and *Chappels*, *Images* and *Reliques* of the *Saints*: *Candles* are lighted up before them; *Incense* is burned to their Honour: But in those *Primitive Ages*, not the least shadow is to be met with of any such *Superstitions*. Your *Books* of *Devotion* are now filled with little else than *advises* how to pray to the *Blessed Virgin*; to *list* your selves into her *service*; to *vow* your selves to her *Worship*; her *Psalter*, and *Rosary*, and *Salutation* is in every part of your performances. Even the *Catechism* of the *Council of Trent* it self, the most *Cautious Book* that has been set forth for some *Ages* in your *Church*, having taught you first how to *pray to God*, fails not to instruct you that you must in the next place have recourse to the *Saints*, and make *Prayers* to them.

How comes it to pass, if this were the *primitive practise* too, that none of those *Holy Fathers*, in any of their *practical discourses* have ever treated of these things? Nay on the contrary, they every where thunder in our Ears, that *Protestant*, *Heretical Maxim*, that we must *pray* to GOD ONLY, and that we ought not to address our selves to any other.

123. In all your *Sermons*, you call upon the *Blessed Virgin* for assistance. In the Ends of your Books, her *Name* seldom fails of standing in the same return of *praise* in which *God* and our *Saviour* are *Glorified*. Your *publick service*, and *private prayers*, are all over-run with this *superstition*. But is there any thing of this in the *Primitive Rituals*? Look I beseech you into the account that has been given us of the *publick service* of the *Ancient Church* by *Justin Martyr*, *Tertullian*, nay by the *Clementine Constitutions* themselves: Consult the Relation which *Pliny* made to the Emperour *Trajan* of their *Manners*. Try those famous *Liturgies* of the *Church* within the first 100 years, which no body has the *happiness* to be *acquainted* with but *your self*; see if you can pick us up but *one instance*, but some *shadow* of an *instance* to flourish with on this occasion.

Reply. p. 19.

124. What are the *Lives* of your *Saints*, but continued *Histories* of their *Devotion* to the *Blessed Virgin*, and the *Saints*, and the *favours* which upon that account they received from them? But in the ancient Compilers of such kind of *Discourses*, we find only

only dry accounts of their *Piety* towards *God*; of their *Zeal* and *Constancy* in the *Faith*; of their *patience* in *suffering* any thing, rather than submit to such *superstitious practises* as these, which the *Heathens* indeed would have drawn them to, but which the *Church* utterly abhorred. But for their *knight errantry* in Honour of the Blessed *Virgin*; for watching whole Nights before her *Images*, or in her *Chappels*; for turning *Vagabonds* in order to the visiting her Chamber at *Loretto*; or fetching a *Feather* from *Compostella*; of this New *Method* of *Piety* there are not the least traces.

125. I might run out these *remarks* into almost infinite *Examples*, were they not things as well known, as your *contrary superstition* is notorious. But I shall reserve these, and some other Observations of the like kind, till you think fit to call me to account for them. In the mean time I conclude from this short *specimen* I have here given, that certainly the face of the *Church* must be very much changed as to these things; Or otherwise that so great a difference could not possibly be found in the *Lives*, the *Writings*, the *Actions*, the *Customs*, the *Opinions*, the *Expressions*, *Prayers*, *Practises*, of those *holy Fathers*, from what we see and lament in your *Church* at this day. I go on thirdly to shew;

III. The *Unreasonableness* of this *Service*.

126. And for that I shall offer only this one *plain Argument*; If the *Saints* cannot ordinarily *hear* your *prayers*, nor are able to attend *distinctly* to those *Addresses* that are made to them: If those whom you *Canonize* are not indeed such as you suppose, but many at this day tormented in *Hell*, upon whom you call for assistance in *Heaven*: If some of those to whom you *pray* never had any being, but either in the *Heralds Office*, or in the fruitful Womb of a *Legendaries Brain*: Then it cannot be doubted but that to pray to the *Saints* must be the most *unreasonable* Devotion in the World; you speak to the Wind, and call upon them to as little purpose as if you should here in *England* make an *Address* to a Man in *China* or *Tartary*; and you might as well have continued the *Deities*, as you do the *practise* of the ancient *Heathens* in this Service: It being altogether as wise a Devotion to pray to a *Jupiter* or an *Apollo* that never lived in the World, as to a St. *George* or a St. *Christopher* that never

had any more being in it than they. And yet were we now to inquire into these Circumstances, without a full knowledg of which this Invocation can never be a *reasonable service*, what uncertain accounts should we receive from you. For,

In his suppress'd Edition. Expos. of Mr. de Meaux. Sect. IV. p. 7.

127. First. As to the main foundation of all 'Whether the 'Saints *hear* your *prayers*? In what doubt is your Bishop of *Meaux* still in his *Exposition*, and you know he was once in a great deall more? All he has to say is that you teach 'That your 'prayers to the Saints *are very* profitable, *Whether it be that they* 'know them by the Ministry *and* Communication *of the* Angels; 'or whether it be that God *himself makes known to them our desires by* 'a particular Revelation; *or whether it be that he discovers the se-* 'cret to them in his Divine Essence *in which all truth is Comprised.* If we enquire of your more Ancient *Authors*, we shall find all full of *Uncertainty*. *Lombard* thought it was *not incredible* to suppose that the *Saints* might know the *prayers* that were addressed to them. *Scotus* went a little farther, and judged it to be *probable* that *God* revealed these things to them: And so did *Gabriel Biel.* Those who pretend to more certainty, yet are able to give but very little reason why; * unless you will take this for a reason, that their *Church* generally belives so, and that otherwise it would be vain and absur'd to *pray* to them. In short, how the *Saints* hear your *prayers* you do not pretend to know; and I desire you to give Me but one rational Argument to convince me that (by whatever means it is) they do *ordinarily*, and *constantly*, and *certainly*, and *particularly*, understand the *Addresses* that you make to them. For to deal freely with you, I never yet met with any thing that but inclined me to believe this, but much to the contrary.

Lombard sent. lib. IV. dist. 45. Scotus ibid. Qu. 4. Gabr. Biel. in Can. Miss. l. 31. * Bellarm. de Eccles. Triumph. l. 1. cap. 20.

128. Secondly, Concerning the *Canonization* of your *Saints*, may I beg leave to ask you: Are you sure that all those whom your *Church* has placed in *Heaven* are truly there? if you are not, I am sure you do very *unreasonably* to *pray* to them. Now this I the rather desire to be satisfied in because here again I find your *Authors* very much unresolved what to say.

Bellarm. l. 1. de. Beat. SS. c. 8. 9. Vasquez. l 1. de Ador. disp. V. c. 3.

First, It is but the *common Opinion*, (no matter of *Faith*) that the power of *Canonizing Saints* belongs to the *Pope*; and therefore it cannot be without all doubt whether those whom he *Canonizes* are infallibly *Saints* or no.

Secondly, The Jesuit *Vasquez* tells us, there are *Catholicks*

(He

(He means those of your *Communion*) who do not think it without doubt that all whom your Church has *Canonized* are indeed *Saints*: And he mentions no less a man than *Cardinal Cajetane* for one. And that *Cardinal* in the book to which *Vasquez* refers, alledges the great Doctour of your *Schools* S. *Thomas* for another. To these I will add *Melchior Canus*, *Antoninus*, and *Gerson*, who at most esteem it but *piously credible*, not *absolutely certain*. But *Augustinus Triumphus* goes farther; and doubts not freely to declare that all who are *Canonized by the Pope* cannot be in *Heaven*. And *Prateolus* tells us that *Herman* the Author of the *Heresie* of the *Fratricelli* was for twenty years together after his death *honour'd* as a *Saint*, and then his body was taken up and burnt for a *Heretick*. And now if you are not yet sensible of the danger you run by this means, whilst you not only call upon a *damned soul* for *aid* and *assistance*, but (as in some of your *prayers* you do) *pray unto God so to give you Grace on Earth as he has glorified them in Heaven*; I shall leave it to your own *Cardinal Bellarmine* to inform you of it.

Cajetane. libr. de Indulg c. 8. Canus loc. Theol. lib. 5: c. 5. Gerson de 4. dom. conf. 2. &c. de Exam. doctr. conf. 1. See Bishop Taylours Polem. disc. pag. 333.

De SS. beat. l. 1. c. 9. Sect. secundo.

Thirdly, It is confessed by those of your own *Church* that among your *Canonized Saints*, some there have been whose *Lives* were not to be *commended*: Others whose *Opinions* have been condemned as *Heretical*; and for my part, when I consider the *Character* of some to whom you *pray*, such as *Thomas a Becket*, *Dominick*, &c. I cannot but say, that if these be the men whom you place in *Heaven*, what the poor *Indians* did of the *Spaniards*, that then the other is certainly the more desirable portion. For, and I am perswaded that were but S. *Martin* again alive to summon their *Souls* before him, as he once did that of a *supposed Saint* in his time, they would make the same *Confession* that wretched *Spirit* is reported to have done, and prove much more worthy your *Compassion* than your *Adoration*. Now that which the more encreases this danger is

Vid Bellar. de beat. SS. l. 1. cap. 7.

Fourthly, The almost infinite *Number* of *Saints* that have been received amongst you, and whose *Consecration* depending wholly on *matter of Fact*, in which you do not pretend the *Pope* to be *Infallible*, it can hardly be supposed but that he must have very often proved mistaken. For to keep only to your own *Order*; a late *Author* of yours tells us, that your *Domestick Saints* alone did long since by computation amount to *fourty four thousand*. And I find another † list increasing them to *fifty thousand*.

Calendarium Benedictinum ad 26. Dec. † Dr. Jackson T. 1. p. 937.

Now

Now to consider all the Arts and Intrigues that are used to procure these *Canonizations*; by what *Popes* many of them have been placed in Heaven; what Characters several among them have in your own *Histories* of their Lives; these and many other *Reflections* would I confess prompt me, were I otherwise as well satisfied of the *Innocence* of this *Worship*, as I am fully convinced of the *unlawfulness* of it, yet to *pray* to the greatest part of your *Saints*, as he once did to *Saint Cuthert*; *Si Sanctus sis, Ora pro me*: IF THOU ART A SAINT, pray for me.

129. It is I know, the last refuge of many, who consider this uncertainty, to say, That at least your *good intention* shall render these *Prayers* acceptable to *God*; *for what* (says the Learned *Erasmus*) *if the Saints do not perceive our desires, yet Christ do's know them, and will for them give us what we ask?* But yet still this will not make it a *reasonable Service*; nor can you with a firm Faith *call* upon those in *Heaven*, of whom you have at most, but a *Pious Credulity* that they are there: And tho' some of your *Authors* do believe, that your own Piety shall *excuse* you, yet others utterly deny it, and doubt not to say, that you may as well excuse the *Heathens* themselves, who in worshipping the parts of the World, supposed (according to *Varro*'s Divinity) that they Worshipped the *Divine Nature*, that was *diffused* through it. But

Vossius Thes. Theol. p. 166.

Catherinus Annot. in Cajet. dogm. de Canoniz. pag. 135.

130. Thirdly, That which is the worst of all, is, that you have not only *no certainty* of the Happiness of those *Saints* whom you *Canonize*, but you *pray* to some who (for ought appears) never had any *Being* in the *World*.

Now among these, I shall not doubt in the first place, to account our own *Country Saint* and *Champion* St. *George*, and of whom our *English Legends* still recount so many *Miracles*; tho' *Cardinal Baronius* himself has confess'd that they are for the most part absolutely *false*. In the *Roman Breviary* since the *Reformation* of it by *Pope Pius* V. there is no account at all of his *Life*; and your own * *Authors* tells us the reason is, *because there is no* certain truth *of any of those things that are extant concerning him.* And indeed, if the Antient Histories of this *Saint* were justly censured by *Pope Gelasius*, as Apocryphal, we have no great reason to believe, that the latter *Legends* deserve any better reception. As for the famous Story which still continues in those *equally Books of the Ignorant*, The *English Lives of the Saints*, and the

Baron in Martyr. R. Apr. 23.

* Ribadeneira. ad 23. April.

the *Sign Posts*; where we see this great *Champion*, like another *Perseus*, mounted to deliver the fair *Andromeda* from the *Dragons* Mouth; *Baronius* charges *Jacobus a Voragine* with the pure *Invention* of it, and almost every Body now, but our *English Compiler*, is grown asham'd of it. In short, if there be any Foundation at all in *Antiquity* for this Story, it is but little for the satisfaction of those who *Worship* this *Saint*. Your own Authors confess, that this *George* lived about the time of *Diocletian*, that he was by Birth a *Cappadocian*; that he had Encounters with *Athanasius* a *Magician*: Now all this seems to perswade us, that our S. *George* was no other, than *George* the *Arrian Bishop*, who was also a *Cappadocian* by Birth, who had Encounters with S. *Athanasius*, whom the *Arrians* called a *Magician*; and who was Deified by those *Hereticks*, after his violent Death in the time of *Julian*. And in Memory of which perhaps it was, that they first mounted him upon a *Camel*, (being led through the Streets upon one) and then for greater decency changed it into a Horse; to which *Jacobus a Voragine* added the *Dragon* and the *Lady*; with the Warlike *Equipage* of *Cask* and *Lance*: And thus is our Tutelary *Saint*, brought under suspition of being, if any thing at all, a wicked *Heretick*; that persecuted one of the greatest *Bishops* of his time, for asserting the *Divinity* of the *Son of God*; and yet is this Man still *pray'd* to in your *Church*; and I have now by me an Antient *Ritual* in which he is seen Armed at all points, his Spear in the *Dragons Mouth*, the *Lady* by him on her *Knees*: and these *Prayers* addressed to him.

'*Saint* GEORGE, *famous Martyr*; Praise *and* Glory *become thee*: *By whom the princely* Lady *being grieved by a wicked* Dragon, *was preserved.*

'*Almighty and Everlasting* God, *who mercifully hearest the prayers of those who call upon thee*; *we humbly beseech thy Majesty, that as for the honour of thy Blessed and Glorious Martyr S.* George *thou causedst the* Dragon *to be overcome by a Maid, so by his* Intercession *thou wouldest vouchsafe to defend us against all our Enemies visible and invisible, that they may not be able to hurt us, through Jesus Christ our Lord.*

Now what is this but to mock *God* in his solemn *service*? To *pray* to him through the *Intercession* of a man that either never lived

lived in the World, or it may be was one of his most hated Enemies; and deified by a *crew* of wretched *Hereticks*, for his fury in opposing the *Eternal Generation of* the *Saviour* of us all.

131. And what I have thus chosen more particularly to insist upon in this *Example*, I might shew in several others not a whit less *fabulous*. Our Saviour in S. *Luke* gives a parabolical account of the different States of men in the other World, under the names of *Dives* and *Lazarus*. As for the *former* there was no great danger of making him a *Saint*. But for *Lazarus* he is *transubstantiated* into a real man. *Temples* are built among you to his *Honour*: *Anniversary solemnites* are Consecrated to his memory, and because he was represented in Scripture as full of sores, he is now made the *Patron* of the *Lepers* in *Heaven*. From the Greek word signifying a *Spear*, you have first found out a name for the *Centurion* that ran our Blessed *Lord* into the Side; and having metamorphosed the *Spear* into a *Man*, it was no hard matter to make the *Man* a *Saint*: And now upon the 15*th*. of *March*, who so much Honour'd, as S. *Longinus*. Nay what is yet more pleasant, *Baronius* assures us that his *Venerable Body* is kept in the *Church* of St. *Austin* at *Rome*.

Baron. Ann. ad Ann. 3. §. 44.

Baron. Not. in Mart. XV. March.

132. S. *Christopher* is another of your *Saints* that never lived. He is pretended to have suffer'd under *Dagnus* King of *Lycia*, who also never was in the World; and being of a *Giantly Stature* to have dwelt by a River side where there was no *Bridge*, and there he made it his business in *Charity* to carry over all that pass'd that way: Which our *Saviour* so much approved as to suffer him once upon a time to carry himself over upon his shoulders. Now all this *Cardinal Baronius* confesses to be a *meer Legend*; but our thorough paced *English-Irish-Collector*, tho he confesses he never saw any approved *Author* that said it, yet for the *Pictures* sake which are so common amongst you, declares generously that he was resolved to believe it. And the *ancient Ritual* I before mention'd, *prays* to our *Saviour* that in consideration of his riding over the *River* upon S. *Christophers* back, he would *deliver you from all dangers*.

Not. ad Martyrol. Jul. 25.

133. I should never have done should I insist on this manner upon all the other Imaginary *Saints* whom you *Worship*. Such were our own Country-woman again, S. *Ursula* and her 11000 Virgins; who is pretended to have been *Daughter* to *Dionet* King of *Cornwall*, in the time of *Marcian*, when there was no such

such King in *England*; and to have been Martyr'd at *Cologn*, whither she went by Ship, being the first and last that ever sail'd thither; and yet this Lady makes no mean Figure in your *Church*. She is *Patroness* under *God* and the *Blessed Virgin*, of a whole *Religious Society*; and with great Devotion *pray'd* to, *December* 21. I might to this *Visionary Sainteſs*, add others of the same Sex; S. *Catharine*, S. *Margaret*, &c. But I shall content my self with one Memorable Instance, not so commonly known, which may suffice to shew with what uncertainty you *pray* to many in these Devotions. The account is given by one of your *own Communion*, and who *himself discover'd* the *mistake*.

134. About eight Miles from *Evora* a City of *Portugal*, there is a place which they call the *Cave of the Martyrs*; where they pretend were slain a great number of *Christians* with their *Bishop* and his two *Sisters*; to one of which, called *Columba*, there was a *Chappel* erected, and in the place where the *other* was slain, there issued out a Spring of sweet *Water*, called to this day, *Holy-well*, and very good for curing a weak sight. The Sepulchre of the *Bishop* himself is in a *Church* of the *Blessed Virgins*, empty, and open. Over it is a *Table* of *Stone* supported by *four Pillars*, so that a Man might go under it. Hither came all those that had Pains in their *Loyns*, and imploring the *aid* of this *Martyr*, they went away certainly *Cured*. There was also the *Picture* of this *Bishop*: and upon this Stone Table they *Sacrificed* the *Mass*, in *Honour* to him, calling him by his proper Name VIARIUS. Reſſendii Epiſt. ad Barthol. Kebedium. pag. 158.

135. This was the ancient *Tradition*, and *Worship*. When *Reſſendius*, who relates this Story, came hither, in order to the publishing the Life of this *Saint*, among others he was then Writing; he desired the Priest who had given him this account of their *Martyr*, to shew him if there were any antient *Records*, or *Inscriptions*, that confirm'd it. Upon this he brought him to the *Altar beforemention'd*, and there he found this Inscription.

S.
Q. JVL. CLARO. C. V. IIII. VI
RO VIARVM CVRANDA
RVM ANN. XXI.
Q. JVL. NEPOTIANO. C. I.
IIII. VIRO. VIARVM CVRAN
DARVM. ANN. XX.
CALP. SABINA. FILIIS.

The *Priest* pointing with his *Finger* to these Words VIARUM CVRANDARUM, *See* (says he) the proper Name of the *Martyr* VIARIUS: And for CURANDARUM, it is as much as to say *Cura Cutarum*, i. e. a *Bishop*. As for the other *Names* (continued he) I suppose they may be the *proper Names* of the other *Martyrs* that suffered with him.

136. *Ressendius* held his Countenance as well as ever he could, but went immediately away to *Cardinal Alphonsus*, who was at that time *Bishop* of *Evora*, and told him all that had pass'd, and how a couple of *Heathens*, *Overseers* of the *High-ways*, had been Worshipp'd there for Christians, and *Martyrs*. The *Cardinal* commanded the *Tomb* to be stopped up, to the great discontent of the people, who had been wont to receive mighty relief by their Addresses to this *Viarius*; and cursed the Learning and Curiosity of *Ressendius*, that had deprived them of so *great* and useful a *Saint*.

Cassander Consult. p. 971.

137. I shall make no other *Application* of this *Story*, than what I find in the complaint of another *Learned man* of your *Church*, as to this very matter. *There is also* (says he) *another* Error, *not uncommon*; *that neglecting*, *in a manner*, *the antient and known* Saints, *the common People* Worship *more ardently*, *and diligently*, *the* new *and* unknown; *of whose* Holiness *we have but little assurance*, *and some of which are known to us only by* Revelation; *insomuch that of several of them it is* justly doubted, *Whether* EVER THERE

THERE WERE ANY SUCH PERSONS IN THE WORLD.

138. From all these Considerations, I now conclude against the *reasonableness* of this *Invocation*. 1. No Man can *reasonably* pray in Faith to such Persons, as he can never be sure are able either to *hear* his *Prayers*, or to *answer* his *desires*: But you can never be sure that your *Saints* are able to do either of these; and therefore you cannot *reasonably* pray with any good assurance to them. 2. It is *unreasonable* to *pray* to those as *Saints*, who, it may be, are not in *Heaven*, nor ever shall be there: But this is very probably the *Case* of many of your *Saints*, and you cannot be sure it is otherwise, when you address to them; and therefore it is *unreasonable* in you to *pray* to them. 3. To pray to those who never were in the World, is the most *unreasonable* thing that can be imagined; but in your *Prayers* to many of your *Saints*, you address to those that never were in the World; and therefore upon this, and upon all the foregoing Accounts, I conclude it very *unreasonable* to pray to the *Saints* at all.

There is yet one thing more remaining to finish this whole *Subject* of *Invocation* of *Saints*, viz.

IV. That it is *Unprofitable*, and *Impious* in the *Practice*.

First, That it is *Unprofitable*.

139. And if the former consideration stand good; this will necessarily follow from it. For if either those whom you *pray* to are meer *figments* of your own *brain*, that have neither *Truth* nor *Existence*; or if tho they do *Exist*, yet they are not *Saints* as you suppose; or tho they should be *Saints* too, yet have no means *ordinarily* and *particularly* to hear your *prayers*, nor can attend to those numberless addresses that are at the *same time* from all the parts of the World put up to them; it must then be a most *unprofitable*, as well as a most *senseless practise* to *pray* to them; and what our *Saviour* once objected to the *Samaritans*, will be found no less true of you, that *ye worship ye know not what*, nor why.

140. But let us allow that you *invoke* none but what have *lived*, and are *sanctified*: Let us also grant that which yet the *Holy Fathers* so much doubted of, that the *Saints* do already enjoy the *Beatifick Vision*; and therefore (according to your Di-

vinity) are capable of understanding your *prayers*, by whatsoever way it be that they do so: I dare yet ask of you, what *profit* is there in *this service*? For tell me now, I beseech you, O ye *Worshippers* of *dead men*? Have we not *an Advocate in Heaven*, Jesus Christ *the righteous*, who is the sole and full *propitiation of our sins*? Has he not promised that *whatsoever we ask the* Father *in* HIS NAME, *we shall receive it*? Has he not told us that he *is the Way, the Truth, and the Life*? And that *no one can come to the* Father *but* by him? Is it not he that has set us an Example how we ought to *pray*; *when ye* pray *say, Our* Father *which art in Heaven*: Shew us if you can any *precept*, or *encouragement*, or *Example*, for going to any other. Is it that our *Saviour Christ* has not compassion enough for us, that you go to others as *more merciful*? Thus some of you I know have said: But on the contrary the *Scripture* tells us '*That we have not a* High Priest *which cannot be touched with the feeling of our* Infirmities, *but was in all points tempted like as we are*: And from thence presently infers '*Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.* Or is it finally, that the *interest* of the Blessed *Jesus* is not great enough with his *Father*; unless you add a mad *Francis*, a bloody *Dominick*, a Rebellious *Becket*, an enthusiastick *Ignatius*, to be joynt *Advocates* with him? If these indeed be your *thoughts*, let us plainly know the *impiety* of them? And upon what unchristian *foundations* the *benefit* of this *practise* is established by you? But if you dare not say that any *Saint* in Heaven can prevail, where Christ alone cannot; if you are *ashamed* to own, that you think any one can *love* us more dearly, than he who *gave himself for* us, and *redeem'd us with his own most precious Blood*; or by consequence can be more ready to *hear* and *intercede* for us: Tell me then, what *profit* is it, that having this *fountain of living water*, you run to the *broken Cisterns* of the *merits* and *intercession* of your fellow *Creatures*, which can *hold no Water*.

1 John II. 1.

Jo. XIV. 13. Ib. VI. 6.

Heb. IV. 15, 16.

141. But I will go yet further, to shew you the *unprofitableness* of this *service*. It was objected by a great Man of your own *Church*; '*If* (says he) *the* Saints *know our necessities, and* '*those defects which we express in our* Prayers: *How comes it to* '*pass that we do not oftner find our selves relieved by them*? To this he answers; '*That altho the* Saints *in Heaven have doubt-*

Durand. in sent. IV. d. 45. q. 4.

'*less*

'leſs the greateſt Charity imaginable for us, yet they have withal 'their Wills *ſo intirely conformed to the* Will of God, *as not to 'lend any aſſiſtance to us, but according to what they ſee the* Know-'ledge *and* Will of God *diſpoſed towards us.* An excellent *re-flexion* certainly; and which no one can doubt to be moſt true. But then it will follow from it, that you do in vain ſollicite the *Saints*, who cannot lend you any aſſiſtance, till *God* is pleaſed to permit himſelf to be *intreated* for you. Whilſt our *Heavenly Father* is our *Enemy*, all the *Hoſt of Heaven* are ſo too. We muſt firſt be reconciled to him, before ever we can expect any *favour* or *acceptance* with them. In ſhort, it was the Concluſion of an antient *Father*, whom I before mentioned, 'That 'the only way to make the *Angels* and *Saints* our Friends, is to 'make *God* ſo firſt: And tho' we know little of what thoſe bleſ-ſed *Spirits* above do for us, yet we have all the reaſon in the World to *believe* that they *Love* and *Hate* according to the *Di-vine Pleaſure*; and if they do *pray* for us, the moſt ready way to obtain their *Prayers*, is to be conſtant, and zealous, and per-ſevering both in our *Prayers* and Piety towards *God*, through his *Son Jeſus Chriſt* our Lord.

142. I ſhall conclude this with the words of S. *Auſtin*, 'Let it not 'be any matter of Religion to us to Worſhip dead Men; *becauſe if they* 'have lived well, they deſire no ſuch Honour, but rather that we ſhould 'Worſhip him; *by whoſe Illumination they rejoyce, that we are Com-'panions of their Piety. They are therefore to be* Honoured *for our* 'Imitation, *not to be* Worſhipped *out of* Religion — *And the ſame 'let us think of* Angels; *that they above all things, deſire that we 'ſhould, together with them,* Worſhip God only, *in whoſe Viſion they 'are happy* — *Tying our Souls to* him alone, *from which* Religion 'derives its very Name, *let us lay aſide all Superſtition. Behold I Wor-'ſhip* one God, *the One principle of all things* — *Whatſoever* Angel 'loves *this* God, *I am ſure that he* loves me *too. Whoſoever remains 'in him, and can underſtand the* Prayers *of Men, in him he hears 'me. Whoſoever has* God *for his Good, do's in him help me* — *Let 'the* Adorers *of the parts of the Univerſe tell me: What good perſon 'is there that he does not reconcile to himſelf, who Worſhips him only 'whom every good perſon loves, and in whoſe knowledge he rejoyces, 'and by recurring to which principle, he becomes good. Let therefore 'Religion *bind us to the* One God Almighty, *&c.* But I inſiſt too long on theſe Reflections: I add only,

De verâ Religione. p. 290. Lugd. 1664.

Secondly,

Secondly, To *close* all, That this *Invocation* of *Saints departed*, is as *Impious*, as it is *Unprofitable*.

143. For First, To take this Practice in the most Moderate *Sense* that may be, yet to *pray* to any Creature after the manner that you do to the *Saints departed*, is to make them the *Objects* of a proper *Religious Worship*, and to pay that Service to the Creature, which is due only to the Creator; and this certainly cannot be done without a very great *Impiety*.

144. Secondly, To *pray* to the *Saints* but only as *Intercessors*, even this do's usurp upon the peculiar Prerogative of our *Blessed Saviour*, who is our *only Mediator*, and whose singular Priviledge it is *to appear in the presence of God for us*. And to joyn others with Christ in his great Office and Employment, to make to our selves *new Mediators*; what is this but tacitely (at least) to imply, that we dare not trust either his *Mercy*, or his *Interest*; in the concern of our *Everlasting Salvation*. But then

145. Thirdly, To *pray*, as you evidently do, not only that the *Saints* would *intercede* for you, but that God would be merciful to you, not only through the *Merits* of Christ, but of the *Saint* whose Memory you celebrate; this is a downright undervaluing of our Saviour's *Bloud, and do's despight unto the Covenant of Grace*.

146. Fourthly, To pray to the *Saints*, (as if we may be allow'd to understand the meaning of plain words you do) as the Arbitrary Dispensers of Benefits to you, that they would themselves grant you those things which you ask of them; this makes your *Service* yet more *intollerable*. And tho' you seek to evade the justice of this *Censure* by those unreasonable *Expositions* of your *prayers*, I have before refuted, yet I am sure it ought to be more than enough to make us avoid that *practice* which cannot be excused but by such forced Interpretations, as should men use the like on other Occasions, all *Society* must be overthrown, and Mens *Words* be no longer relied upon as sufficient to declare the *Sense* of their *Minds*.

147. Fifthly, As to what concerns the *practice* of the *people* in this point, it cannot be deny'd; nay, it is by some of your own *Church* openly complain'd of, how much their *hope* and *confidence*, their *Love* and *Service* are hereby lessen'd towards *God*; and what greater signs of *Zeal* appear in them towards the Blessed *Virgin*, than towards our Saviour Christ himself. And indeed,

you

you who ought to have better inform'd them, are the very Persons that have especially help'd to mislead them. 'Tis from you they have learnt, as a great *practice* of *piety*, to *salute* her ten times, for *God*'s once. 'Tis you that have taught them to joyn *Mary* still with *Jesus* in their Mouths: Insomuch, as if it be possible, to let her Name be the last Expression of their dying Breath. 'Tis you that have told them, that to *list* themselves into her *Fraternity*, is one of the surest means in the World to ascertain their *Salvation*. From you they learn in all their *prayers* to call upon her: at the *sound* of a *Bell* thrice every day wherever they are, or whatever they are about, to fall down upon their Knees and salute her. Your *Confessions*, *Absolutions*, *Excommunications*, *Vows*, *Thanksgivings*, *Visitations*, *Commendations*, *Conjurations*, are all transacted in *her Name*, as well as in the *Name* of the *Holy Trinity*. Whilst our Saviour Christ is represented by you either as still in the state of *Pupillage*, an *Infant* in her Arms, or *expiring* upon his *Cross*, she has her *Crown*, and *Glory* about her Head; sometimes the *Moon* under her feet, and not seldom the whole *Trinity* joyning to set forth her *Honour*. Her *Titles* in all your *Offices* are *Excessive*: The *Queen of Heaven*, the *Mother of Divine Grace*, the *Mirrour of Righteousness*, the *Seat of Wisdom*, the *Cause of our joy*, the *Tower of* David, the *Ark of the Covenant*, the *Gate of Heaven*, the *Refuge of Sinners*, the *Help of Christians*, the *Queen of Angels*, *Patriarchs*, *Prophets*, *Apostles*, *Martyrs*, *Confessors*, *and all Saints*: These are the common Names you give her, in your *Hymns*, your *Litanies* and *Prayers* to her. And what Impression all this must make upon untutor'd minds; how much greater value they will be hereby apt to set upon her than upon Christ himself, every mans *reason* will soon tell him, and a sad *experience* confirms it to us.

148. But indeed Sixthly, It is here (in the Words of the *Prophet*) *As with the people so with the Priest*: Your Superstition is not at all less, tho much more inexcusable than theirs. Witness those great Names for whom you have appeared to be so much concern'd; St. *Bernard*, St. *Germain*, St. *Anselme*, St. *Antonine*, St. *Bernardine*, &c. And whose *Blasphemous Devotion* I have before exposed to the World. Let the Writings of *Card. Bona*, and Father *Crasset*, the *Contemplations of* the *Blessed Virgin*, and the late *Apology* for them in our own Language be consider'd. For I am very much mistaken, if it be possible for the most ignorant Isaia XXIV. 2.

rant *Zealot* to be more unreasonably *extravagant*, than these Learned Men have approved themselves to be.

149. Nor may you turn off these with your *old distinction*, that they are but *private persons*, and for whose *Excesses* therefore your *Church* is not to Answer. They were *approved* in what they did, and many of them are at this day *Worshipped* by you as *Canonized Saints*; and 'twas this Superstition that especially contributed to their Exaltation. Who was it that composed that exorbitant *Hymn*, yet used in your *Church*, *Ave Maris Stella*, but your devout St. *Bernard*? S. *Herman*, another of your *own Order*, made those *others* neither less extravagant, nor less authorized by you, *Salve Regina*, *Alma Redemptoris Mater*, and *Ave Regina Cælorum*.

Calendar. Benedictin. To. 3. Jul. 19. And the late *Editor* of his Life tells us, That being Lame in Body, and Dull in Mind, he pray'd earnestly to the *Blessed Virgin* in this *Romantick* manner: '*Help, O help, the doubly wretched* Herman. *His Prayer smote the tender hearted* Virgin, and immediately she appear'd to him, and offer'd him his choice, whether he would have firmness of Body, or Accuteness of Mind. He chose the latter, and express'd his Gratitude to his great *Benefactress*, by composing those famous *Hymns* beforementioned to her *Honour*.

150. It was another of the same *Order*, and that had in your Opinion two the greatest *Characters* any Man can pretend to; a *Pope* in the *Church Militant*, and now a *Saint* in the *Church Triumphant*, who appointed the three Solemn *Devotions* I have spoken of, to be every day paid to the Blessed *Virgin* at the *sound of a Bell*, and composed the *Course* of the *Virgin*, that what was done before by the *Monks* only, might from *thenceforth* become the *Public Service* of the *Church* to her.

Pope Urban 11. Ibid. Jul. 29.

151. What is the great Commendation that is given of S. *Gerard*, and he too a *Saint* of your *own Order*. But that having caused an *Image* of the *Blessed Virgin* to be curiously wrought, he set it up in a *Chappel* built on purpose for it, and appointed *Incense* and sweet *Odours* to be every day for ever *burnt to* it. That he taught the *Hungarians* to call her their *Lady*, having perswaded their King *Stephen* to make his Kingdom Tributary to her. In short, that he never heard the Name of *Mary* pronounced, but he Worshipp'd it, bowing his Face towards the Ground.

Ibid. Sept. 24.

152. 'Twas

152. 'Twas this was the great thing for which yet another of your *Order* St. *Joscio* was *Canonized*. Whose Piety to the *Virgin* whilst he lived, was rewarded with a notable Miracle at his death. For no sooner was he dead, but there grew *five Roses* of an extraordinary *sweetness out* of his *Head*, two out of his *Eyes*, two out of his *Ears*, and one out of his *Mouth*; and upon every one of them a Letter of the *Virgin Mary's* name; so that the whole M. A. R. I. A. was composed by them. Cal. Ben. To. 4. Sept. 30.

153. Thus has this devotion to the *Saints*, almost wholly overcome your piety towards *God*. Your *Devotions*, your *Histories*, your *Lives*, your *Miracles*, are all framed to promote it. And now I am mentioning those Evils which from these kind of *Legends* have been derived to corrupt both the *Opinions* and *Practice* of those who are acquainted with little else than these *Fables*: I will refer it to your self to tell me, whether you can endure to see the *Dignity* of our *Saviour*, and the *Majesty* of *God* himself, so lessen'd as it is by many of your *Communion*, to encrease the *Veneration* of the *Saints*.

154. When St. *Gothardus* was chosen by the *Emperor Henry* to succeed *Bernard* in the Bishoprick of *Hildersheim*, and the *Monk* modestly declined that *Honour*; the *Blessed Virgin* the same night appears to him, and sharply reproves him in this *Ranting Rhetorick*, *Scito Imperatorem MEO id JUSSU motiri.* '*Peccasti peni-* '*cacia tua in ME & filium.* Know (says she) that the Emperour has done this at MY COMMAND; Thou hast sin'd by thy obstinacy, against ME and MY SON. This indeed was as became the *Queen* of *Heaven*; and one would think by it, that she still maintain'd the RIGHT of a MOTHER over *Her Son*. Ibid. ad IV. Maii, p. 320. To. 2.

155. But you have dealt yet worse with our *Saviour* than this; your Writers represent him at this day as a *little Child* in *Heaven*, as if he were ever to continue in the same impotent State, in which your *Pictures* and *Images* express him. Thus we read in the *Life* of St. *Paula*, That the *Blessed Virgin* appear'd to her with her LITTLE BOY, who kist *Paula*, and squeezed some of his *Mothers Milk* into her Mouth. Nor was this any thing extraordinary; The Writer of her Life assures us, that she was often wont to *take him into Her Arms* and *play* with him. And the like happened to many other of your *Saints*; as for instance, Saint *Aldegundis*, St. *Francisca*, of whom we are told, that being com- Cal. Ben. To. 1. Jan. 5. Ibid. Mart 30.

mitted to the care of an *Arch-angel*, she did oftentimes read the
Ib. Mart. 9. *Office of the Blessed Virgin* in the night, by the Light that proceeded from his Rays: And was for her diligence in it so acceptable to the *Virgin*, that she several times came down from Heaven to refresh her, and offer'd her Son to be *kiss'd*, and *embraced* by her.

Tom. IV. p. 590. Dec. XI. 156. But the Favours of the *Blessed Virgin* to St. *Ida* were of all others the most considerable. 'For coming down into Her Cell 'with her INFANT JESUS; Behold (says she) O *Ida!* thy *Love*: 'Take Him into thy Lap, and satisfy thy self with the Kisses and 'Embraces of him whom thou *lovest*. —My Author goes on beyond all bounds even of *common decency*: But I must stop here, and not repeat those *Blasphemies*, which cannot be read without trembling. But, O Blessed *Jesus!* How long wilt thou suffer this dishonour? and permit an unbounded *Superstition* to run to these Excesses? I appeal to all the Christians of the World, what mean, dishonourable Notions must they have of the God of *Heaven and Earth*, that in such a discerning Age can presume to publish such *Romances?* These Stories might indeed become a *Homer*, or a *Virgil*; But what is *fancy* in them, being applied to a *Venus* and a *Cupid*, is an unpardonable *Blasphemy* to be thus used of the *Saviour of the World*, who is *God over all blessed for ever*.

157. These are the effects of this *Superstition*: I might add many other Examples no less Horrible, in which our *Blessed Lord* has been diminish'd to make up the Honour of his Servants. But I shall shut up all with an Impiety of another kind, though the effect of this Worship; and which ought the more to be taken notice of, both because it was done by a *Society* which would be thought at least the most zealous of any for their Faith; and was exposed publickly in the sight of the Sun, and before the Eyes of many to whom I now write. The thing I mean is the *late Procession* of the *Jesuits* at *Luxemburg*, May 20. 1685. designed for the Glory of the *Blessed Virgin* 'the *Honour'd and Affectionate Patroness of* 'France *and* Luxembourg.

See the Account publish'd by that Society: La Ste Vierge Patrone Honoree & Bienfaisante dans la *France* & dans le *Luxembourg*.

The *Procession* indeed was singularly extravagant; and it needed the skill of that *Learned Society*, to put *Prophaness* into so *Scholastick*

laſtick a dreſs. *Heatheniſm* and *Chriſtianity* walk'd together, as if the *Fathers of the Society* had equally reverenced the *Ancient Deities* of the One, as the *Modern Deities* of the Other.

On the one ſide were carried the *Image* of the Bleſſed *Virgin*, and the *Holy Sacrament*. On the other, *Mars*, *Vulcan*, the *Cyclops* and *Nayades*, *Ceres*, *Flora*, *Pomona*, &c. And theſe too with all the *Pomp*, and even under the Names of GODS and DIVINITIES.

At ſeveral Stations, where the *Proceſſion* was to reſt, *Theatres* were erected, to ſerve *to inſpire agreeably* (ſay the *Learned Fathers* in the Account which they *printed* of this days Work) a *Piety towards our Lady of Conſolation*. So the Bleſſed *Virgin* there is called.

The ſecond of theſe *Theatres*, was for the GOD *MARS*; 'who commands his *Warriors* to take heed not to commit any 'inſult from henceforth upon the *Chappel of our Lady of Conſola-'tion*. This is *Mars*'s care: And the Device for the GOD *Mars*, 'was

Procul, ô, procul ite profani. Virg.

'In the third *Theatre*, *Ceres*, *Flora*, *Pomona*, &c. rejoyce at the 'return of our *Lady of Conſolation*. And their *Motto*, ſtill under 'the Title of *Divinities*, was

Jam redit & Virgo, redeunt Saturnia Regna.

It were too long to tranſcribe all the other Follies and Impieties of this days *Solemnity*, in which the Holy Scripture found no room; the *Sacrament* but very little: The whole Piety was deſigned to the *Bleſſed Virgin*; and becauſe *Chriſtianity* had not *Gods* enough in it, to ſet forth her *Glory*, all the *Poetic Deities* were revived, to *inſpire agreeably a Devotion into the People for Her*. This was indeed a Maſter-piece of Contrivance; and what Invention ſhall next be had, to excite a Devotion to her, we may expect to ſee the firſt time the *Gentlemen* of the *Society* ſhall have Occaſion to make their *complying Conſciences* do ſomething extraordinary, for the Flattery of a Prince ſo much their *Friend*, and therefore ſo much their *Favourite* as he, for whoſe Honour

this *Solemn Proceſſion* was in great meaſure deſigned. In the mean time, I ſhall leave it to the *Reader* ſeriouſly to conſider, what ſad Effects ſuch a *Devotion* as this has given birth to; and what juſt Cauſe we have to oppoſe a *Superſtition*, contrary to the *Holy Scripture*, unknown to the beſt and moſt *Primitive Antiquity*; *unreaſonable* in its ſelf, and which is worſt of all, not only very *Unprofitable*, but very *Wicked* too in its *Practice*.

ANSWER

ANSWER
TO THE
FOURTH ARTICLE,
OF
IMAGES and RELIQUES.

IN the beginning of this *Article* you tell me (but with very little reason) that you might *have past over this point without any further consideration*; the best Argument you bring for it, being, if I mistake not, this, That you are not obliged to defend what I had advanced against you upon it. And indeed tho the *reason* be but a poor one, yet I am perswaded you had done better both for the interest of your Cause, and for your own credit, to have contented your self with it, and have past over this *Article* altogether; rather than by giving such loose Answers to my Allegations, to have satisfied the World, that you have no just *Exceptions* to make against them. Reply, p. 25.

2. Were I minded in return to excuse my self the trouble of any farther *Answer* to you, I could, I believe, give you some more plausible pretences for it. I might tell you, (*1st*,) That your *Distinctions* are now so well known, and have been so often exploded by us, that there is no longer any danger that even "*my* "*friends the Vulgar should be circumvented by them.* I might add, (*2dly*,) And that with great truth, that this whole subject has been utterly exhausted by that *Learned Man*, I have so often mention'd, in his *Defence* of the *Charge* of *Idolatry* against *T. G.* and from whom you have here again borrow'd your chiefest strength. I might mind you, (*3ly*,) How after two endeavours to *reply* to him, *T. G.* was forced to give over; and it is now above eight years since neither he nor any of your *Church* has thought fit to Reply, Ibid.

carry on the *Dispute*. I might desire you, (4*thly*,) To compare your performances upon this point with what the *Representer* ventur'd not above a year since to make a flourish with; and see if you could find out but any one thing in all you here repeat, that his *learned* and *judicious Adversary* had not utterly confuted. But he too has forsaken the *Cause*; and I am now called upon to give you the *same Answers* that have been made to both these, and then *without pretending to be a Prophet*, I dare be bold to say for all your blustring, you will go off the Stage as tamely and quietly, as any of your Predecessors have done before you. There is a certain *Circle* of Shifts and Distinctions which you all run; and no sooner are those spent, but your *bolt is shot*; you drop the *Question*, and begin again upon a new score.

Reply, Pref.

3. These and many other reasons I might offer to decline any farther Examination of this *Point*; but I have promised you before, that I would neither *misrepresent your Doctrine*, *nor* FOBB OFF *your Arguments*. And I will here perform it with such exactness, that even your *Incense* and *Holy Water* shall not be forgotten. And if for our diversion you shall think fit the next time you write to add to these all your other follies, of *Holy Ashes*, *Consecrated Candles*, *Agnus Dei's*, and in one word, whatever *Superstitions* of the like kind, your *Pontifical*, *Ceremonial*, *Missal*, *Breviary*, *Office of the Blessed Virgin*, with all the *Rationals* and *Comments* that have ever been written upon them can furnish you with, I do once more promise you, that no pretence of their *Impertinence* shall hinder me from sifting both *them* and *you* to the Bottom. As to the present *subject*, I shall observe this plain *Method*:

Reply, Pref.

I. I will make good the Charge of *Image-Worship* against you.

II. I will shew you, that in this service too, you are *truly* and *properly* guilty of *Idolatry*.

4. But before I enter upon these Particulars, I must stop so long as to consider the new *Introduction* you endeavour to amuse your *Reader* with: *viz.*

SECT.

SECT. I.

Of the Benefit *of* Pictures *and* Images.

Reply, p. 25.

AND which brings to my mind what *Tully* (reckoning up the ſeveral *Opinions* of the *Philoſophers* concerning the *Nature of the Soul*) ſaid once of *Ariſtoxenus*, who of a *Fidler* became a Philoſopher, and aſſerted the Soul to be a *Harmony*; "*Hic ab artificio ſuo non receſſit, & tamen aliquid dixit.* You tell us then,

Tuſc. Qu. l. 1. Sect. 17.

5. Reply, §. 19.] 'That they are the Books of the Ignorant, ſilent Orators, apt to increaſe in us the love of God and his Saints, 'and (O Elegant!) BLOW UP the DYING COALS of our 'AFFECTIONS into a FLAME of DEVOTION, That the 'repreſentations of Holy perſons, and of their glorious actions, do 'by their powerful Eloquence inflame us towards an imitation of 'their Graces and Virtues, and renew in us afreſh the memory of the 'perſons whom they repreſent, with a reverence and reſpect for 'them.

Reply, p. 26, 27.

6. *Anſw.*] In all which tho you fight with your own ſhadow, and ſay nothing that either contradicts our Principles concerning *Worſhip*, or juſtifies your practiſes; yet have you been ſo unhappy as to offer juſt matter for our *Animadverſion:* For,

1*ſt.* It is no ſmall miſtake in you, thus to joyn *Pictures* and *Images* together, as if they were all one; when yet both your own *Superſtition*, and the *Opinion* both of the *Jews* and *Gentiles* (as to the point of *worſhipping* of them) have always made a very great difference between them. As for the *ancient Heathens*, they *adored* their פסלים, *Statues*, or *Graven Images*; becauſe they conceived them moſt apt to be *animated* by their *Gods*, of which they were the reſemblances. Whereas *Pictures* were not thought ſo capable of receiving that *animation*. The ſame was the diſtinction of the *Jews* too, who upon this very account have always look'd upon the former ſort of † *Sculptures* to be the thing eſpecially forbidden in the *ſecond Commandment*; inſomuch that they thought it *unlawful* to have them even for *Ornament*; but for * *Pictures painted* or *woven*, thoſe they did not eſteem to have been abſolutely forbidden to them. And at this day in your *Churches*, your *Images* are ſet up with *ſolemn Conſecrations* to receive your *Adoration*;

‡ הצורה בולטת *Maimon.* See Dr. *Hamm.* of Idolatry, Sect. 4o.

* משוקעת Id. Ibid.

Yo.

Adoration. But I do not know that any *Pictures* are dedicated for *Altar-pieces*, or other uses, with the *like solemnity.*

2. Another Confusion of the like kind you make in what follows, in speaking of the *Pictures* not only of *Holy Persons*, but of their *Actions* too. For every body knows how much more use there may be, and how much less danger there certainly is in *Historical Representations*, than in *single Figures*, but especially *Carved Images.*

3. Were the *benefit* of *Images* never so great, yet you know this is neither that which we dispute with you, nor for which they are set up in your *Churches.* Your *Trent Synod* expressly defines that *due Veneration* is to be paid to them. Your *Catechism* says that they are to be had not only for *Instruction*, but for *Worship.* And this is the *Point* in *Controversie* betwixt us. We retain *Pictures*, and sometimes even *Images* too in our *Churches* for *Ornament*, and (if there be such Uses to be made of them) for all the other *Benefits* you have now been mentioning. Only we deny that any *service* is to be *paid* to them; or any *solemn Prayers* to be made at their *Consecration*, for any *Divine Vertues*, or indeed for any Vertues at all, to proceed from them. This is our *Business*; the rest is all *Impertinence* in such *Discourses* as these, where men are to *dispute*, not *harangue.* And for *Images* set up in *Churches*, with these *Ceremonies*, and for this purpose, I add

4. That were the *benefits* of them otherwise never so great, yet will not this be any manner of Excuse to you for the *violating* of *God's Law*, seeing, as you have been often told, and indeed do your self confess, *No Evil is to be done, for any Good whatsoever that may come of it.* Tho now

5. I am not altogether satisfied of the great *usefulness* of *Images* for the *instruction* of the *Ignorant.* They may indeed serve to call Good things and Persons to their remembrance, when they have before been *instructed*, and by consequence in that respect are no longer *ignorant* of what is *represented* by them. But let a man, that is properly *Ignorant*, *i. e.* who never heard of the XII*th* (for instance) of the *Revelations*, see the *Virgin Mary* ten thousand times painted with a *Half-moon* under her *feet*, I do not believe he would become one jot the *Wiser* for it. Nay,

Rev. XII. 1.

6. In opposition to your Pretences, though all this is out of the way, yet I dare affirm, *lastly*, that for such *Images* and *Pictures* as are too often found both in your *Churches* and *Houses*, they are so

ſo far from ſerving to any of thoſe *Uſes* you pretend, that on the contrary, if Men are not very well *inſtructed*, they will be apt to beget in them moſt pernicious Notions, contrary to the Honour of God, to the Nature of our Saviour Chriſt, and to the Covenant of His Goſpel.

7. For tell me, I beſeech you; Was not this the great reaſon wherefore *God* forbad any *Reſemblance* to be made of Himſelf under the *Law*, that it was a leſſening and debaſing of his Nature ſo to do? And does not St. *Paul* urge this very conſideration againſt the *Athenian Idolatry?* Acts XVII. 29. And is not the *Divine Nature* as excellent now, and as much debaſed by yours, as ever it was by their *Repreſentations* of it? I need not tell you of the frequent Pictures of *God the Father* in the ſhape of an *Old Man*, and commonly in a *Pope*'s Dreſs; and the meaning of which (if one may conjecture the *deſign* of this by the Natural *tendency* of it) can be no other than this, *viz.* to perſwade the *Ignorant*, that as you ſometimes call the *Pope* a *God* on *Earth*, ſo *God* is no other than the *Pope* of *Heaven*. Deut. IV. 15. Iſa. XL. 18. Act. XVII. 29.

8. And this, were it only in ſome *Sacred Places*, would yet be too *prophane* for any Pious *Chriſtian* to endure. But alas! you have not been ſo reſerved. Every *Office* carries this Abuſe in it; Hardly a *Pſalter* or *Catechiſm* without it: Nay, I will add, what I ſhould hardly be credited in, had not thouſands among us with indignation beheld it, that in the open Streets of your *Cities*, we may ſee That *God who is over all bleſſed for ever*, expoſed to the *ſcorn* and *meanneſs* of a *Sign-poſt*.

9. How miſerably have you by theſe *Pictures*, abuſed the *Myſtery* of the *Sacred Trinity*; ſometimes you make it a *Monſter*; As where you paint one *Body* with *three Heads*; One *Head* with *three Faces*; ſometimes *one Body* with *two Heads*, and a *Pigeon* in the midſt; of which Card. *Capiſucchi* makes mention. The *Sacred Trinity* in the *Belly* of the *Virgn*, which *Gerſon* ſays, He ſaw with his own Eyes in a *Church* of the *Carmelites*; the moſt ordinary Figures are, Either an *Old Man* holding a *Crucifix* in his Hands, and a *Pigeon* upon *his Shoulder*; Or, (as in your *Eye-Catechiſm*) on one ſide an *Old Man* with a *Globe*, on the other a *Younger* with a *Croſs* upon *his Shoulder*, and a *Dove* betwixt them: And what is all this but to debaſe the *glorious Godhead?* In St. *Paul*'s Phraſe, to *change the truth of God into a lie*, by *repreſenting the Incorruptible God by an Image made like unto a Corruptible Man?* And where is there a Capiſucchi, pag. 613. Gerſon. Rom. I. 23,25.

Christian so insensible of that dishonour that is hereby done to the Majesty of that *God*, whom the *wiser Heathens* themselves never debased to the likeness of any created Being, as not with the same *Apostle* to have *his Spirit stir'd within him*, at the sight of such *Impiety?*

Acts xvii.

10. Nor are you at all less excusable in your Representations of our Blessed *Saviour*, and the *Holy Virgin*; not to descend to any other of the *Saints*. For besides that such Similitudes exhibit only one, and that his inferior Nature, *viz.* his Manhood; how do these *Pictures* insensibly breed a mean Opinion of him, in the minds of the *Ignorant* and *Unwary?* As *1st*, Nothing is more ordinary in the most *solemn Places* of your Worship, than to see our Blessed *Lord* still set forth as a *Child*, in the *Arms* of his *Mother*. And what *Notions* this has bred in many of your *Communion*, I would to *God* the greater esteem they seem to have for the *Virgin*, than for *Christ*, did not too plainly shew. But that which renders this more intollerable, is, that you thus represent him not only upon *Earth*, but at this time even in *Heaven*; and indeed, seeing in your *Legends*, you speak of him as a *Child* still, I do not wonder if in your *Pictures*, you represent him too as such.

11. Thus in one of your *Eye-Catechisms*, set forth in *Portugal*, for the Instruction of the People; the latter part of the *Ave-Maria*, is set in this manner before them. All sorts of *Men* and *Women* upon *Earth*, are drawn in an open *Scene*, upon their *Knees*, and *Hands* lifted up to *Heaven*, and in the *Clouds* over them, the Blessed *Virgin* in *Glory* with our *Saviour* (as a Child) in *Her Arms*; and under it this Inscription, *O Holy* Mary, *Mother of God, pray for us Sinners now, and in the hour of Death. Amen. Jesus.*

12. In the Calender of the *Saints* of your *Order*, There is a *Figure* of St. *Odilo*, devoting himself to the blessed *Virgin* in this manner. '*O most Holy Virgin, and Mother of the Saviour of all* '*Ages, receive me from this day forward as your Servant, and in all* '*my Causes, be my most merciful Advocate. For from this time, after* '*God, I set nothing before thee, but voluntarily deliver my self for ever* '*to be your Possession, as your proper Servant.* Amen. Above Him sits the *Blessed Virgin* in *Glory*, with our Saviour in her *Arms*, holding her about the *Neck*, after the manner of a little Child. Many of the like kind are there in those *Volumes*; but I may not insist upon them; I will add only some of those Figures, in which the whole *Trinity* are made to concur to her *Honour*. Thus

Tom. 1. Jan. 1. in

in the *Office* in the *Virgin*, printed at *Antwerp*. She is ſet forth in *Glory* in *Heaven*, with *God* the *Father* on the *one ſide*, and *God* the *Son* on the other, holding a Crown over her Head, the *Holy Ghoſt* above *overſhadowing Her*, and all the People on the *Earth* below *Adoring*.

13. I will not deny, but that theſe may be very good *Inſtructions* for Father *Craſſet*'s, or Doctor *J. C*'s Diſciples. But I cannot ſee how any of the *Expounding* and *Repreſenting* Party, will be able to prove ſuch *Pictures* as theſe, to be much for the *Edification* of the People. I ſhall finiſh theſe Remarks, (which have already run out into a greater length than I deſign'd, tho I might have added much more) with the account which the Learned *Gerard Voſſius* gives us, of a *Picture* over an *Altar* in *Flanders*, in which that blaſphemous *Epigram* is expreſs'd of Mens doubting whether they ſhould run to the *Blood of Chriſt*, in which alone there is *Redemption* to be obtain'd; or to the *Milk* of the *Virgin*. This is certainly to contradict the very Foundation of the *Goſpel*; and to lead the Ignorant into Error in that *Point*, in which it is of all others the moſt dangerous to be miſtaken; *viz.* Whether *they ought to place the Hopes of their Salvation in the Redemption of Chriſt, or in the Mercy and Intereſt of his Mother.*

14. You may at your leiſure conſider how to improve theſe things into *Helps of Devotion*, and uſeful *Inſtructions* for the *illiterate Populace*. I might have added, what has lately been elſewhere obſerved, of the *Prophaneſs* of many (in *Italy* eſpecially) in this *Point*: Where the moſt celebrated *Madonna*'s, are the *Pictures* of the Painters *Whores*, ſet up in their *Churches*, as Objects of the Peoples *Veneration*. But this and other *Exceſſes* of the like kind I purpoſely forbear, leſt I ſhould be thought to pleaſe my ſelf in your *Impieties*, which I heartily lament, and earneſtly beſeech *God* to reform in you. Nor ſhould I have ſaid thus much, but only to ſhew how little Reaſon you had to enter on this new and moſt Impertinent Subject of the *Benefit of Images*; and that were our *Cauſe* to be try'd by this alone, we might even ſo expect to carry it againſt you. And this to your *firſt Pretence*.

15. The next thing you offer in favour of your *Images*, is Reply § 20.] '*That there is no now danger of* Idolatry *in this Pra-*
'*ctice, ſeeing all Perſons are taught that there is but* one God, *to*
'*whom Adoration is only due; and therefore, that they cannot be ca-*

'*pable of erring so grosly, as to give* Divine Honour *to an Image,* '*or to think any Virtue annexed to them for which they ought to be* '*adored. In short, it is* (you say) *by the subtilty of the Devil* '*(who hates any thing that excites Devotion) that these helps to* '*Piety, are now branded with the horrid Note of* Idolatry, *and* 'Catholics *represented, as if they paid the Act of Adoration to the* 'Images *themselves.*

16. *Answ.*] That the *Devil* is an Enemy to *Piety*, and to all those things that may any way serve to promote it, I can easily believe; but that it is He, who upon this account stirs up us to oppose your *Idolatry*, I shall hardly Credit, tho you should give me as good an assurance of it, as ever your *Brother* the *old Monk* did the second *Council* of *Nice*, when he told them that the *Devil himself* had *confess'd* to him, how much he hated your *Holy* and *Venerable Images.* I am sure *Tertullian* was so far from this, that he thought 'twas the *Devil* that instigated Men to bring them into the World, and not to help to cast them out. But to overthrow at once, both your *Reflection* and *Argument* together, I do here roundly affirm, That what you say is so far from being true, *That there is now no danger of Idolatry in the Worship of Images*, that on the contrary I will shew, that in the *Worship* of them *publickly authorized and practiced* amongst you, you do actually commit it. And then every Body will see what *Spirit* it is that *Acts* us in opposition to this *Service*; and who it is that *blinds* you so far, as to make you contend for that, which both the *Holy Scripture* condemns, and the *Primitive Christians* neither knew, nor would have endured. And this brings me to my first Proposal; wherein I am

De Idololatria

SECT. II.

To make good the Charge *of* Image-Worship *against you, and Answer those* Evasions, *by which you endavour to* clear *your selves of it.*

17. NOW that you give Religious *Worship* to *Images*, has been so fully proved in that *Learned Book* I have before refer'd you to, in Answer to *T. G.* both from the Definitions of your Councils of *Nice* and *Trent*, and from the *unanimous Voice*

of almoſt all the great Men of your *Church*, who have written any thing of this matter, that I ſhall need ſay but very little here in Confirmation of it. And therefore not to multiply *Quotations* by tranſcribing what has been already collected as to this matter, I ſhall content my ſelf with this plain, and I think unexceptionable manner of proceeding againſt you;

1*ſt*, I will propoſe to you the Voice of your *Church* in her Definitions.

2*dly*, I will give you the *Interpretation* of her *Senſe* in theſe *Definitions*, from Card. *Capiſucchi* only; and out of that Book to which Monſ. *de Meaux* himſelf appeals.

3*dly*, I will from both vindicate the Account I have given of the *Practice* of your *Church*, in Conformity to theſe Principles.

18. 1*ſt*, For what concerns the firſt of theſe, the *Voice* of *your Church*, as to this *Point*; the *Council* of *Trent* declares, 'That *the* 'Images *of Chriſt*, *of the Bleſſed Virgin*, *and of the Saints*, *are more eſpeci-* 'ally *to be had and retained in Temples*, *and that due* Honour *and* Vene- 'ration *is to be* paid *to them. Not that it ſhould be believed that there is* 'any Divinity *or* Virtue *in them*, *for which they are to be* Worſhipped; 'or *that any thing is to be* Asked *of them*, *or that any* Truſt *is to be* 'put *in Images*; *but becauſe the Honour which is given to them*, *is re-* 'ferr'd *to the Proto-types which they Repreſent*; *ſo that by the Images* 'which *you Kiſs*, *and before which you uncover your Heads*, *and fall* 'down; *you* Adore Chriſt, *and* Worſhip *the* Saints *which they Re-* 'preſent.

19. Thus that wary *Synod*; Neither determining what *Honour* ſhould be given to *Images*, nor yet ſetting any bounds to any. But then, as it expreſly allows them the *external Marks* of *Divine Worſhip*, ſo by fixing the *Grounds* of this *Honour* to be the *paſſing of it to the Proto-type*, not only *Soto*, *Turrian*, and *Naelantus*, three great Divines concern'd in that *Synod*, but alſo the Generality of thoſe who have treated ſince of this matter, have concluded, that the *ſame Adoration is to be paid to the Image*, *and the Proto-type*; So that if *Chriſt* himſelf be worſhipp'd with *Divine Worſhip*, then muſt the *Crucifix* alſo be worſhipp'd with the very ſame. But this will better appear,

19. 2*dly*,

19. 2*dly*, From the Account I am to give of the *Doctrine* of your *Church*, as to this *Worship*, from *Cardinal Capisucchi.*

And to whose *Book* since *Monſ. de Meaux* has thought fit to Appeal, I am content to ſubmit the Deciſion of this *Controverſy* to his Sentence, and ſhall leave the World to judg whether I have *Miſrepreſented*, or whether the *Biſhop* and *You* have not departed from the *Doctrine* of the *Council of* Trent.

20. Now that we may know preciſely, what in his Opinion, that *due Honour and Veneration* is, which you pay to *Images*; and which the *Council* ſo cautiouſly declined the telling us; we will conſider firſt of all, what was thought to be ſo by them, whoſe *Opinions* he rejects, as not fully delivering your *Churches Senſe*. Such were

Card. Capiſ. Controv. p. 624, 625.

21. Firſt of all *Durandus*; 'Who thought that properly ſpeaking, the *Images* are not to be *Adored*; but becauſe they reſemble 'things worthy *Adoration*, which by remembrance are Adored in 'Preſence of the *Images*, therefore the *Images themſelves improperly* 'are, and may be ſaid to be *Adored*. Now this he Rejects, becauſe (ſays he) in truth, it takes away the '*Worſhip of Images*; 'and concludes it with another of your great Men, *Raphael de* 'Tuire, to be *Dangerous*, *Raſh*, and *ſavouring of Hæreſy*; or as *Fer*-'dinandus Veloſillus phraſes it, *Falſe*, *Raſh*, and *Erroneous*; but eſpe-'cially, ſince the *Definition* of the *Council of* Trent.

Ibid. 625.

Card. Capiſ. Ibid. par. ii. p. 625.

22. The next whoſe Opinion he Rejects, is *Vaſquez*; 'Who 'taught that the *Images themſelves* were no otherwiſe to be *Adored*, 'but becauſe in the *Preſence of them*, and about them, are exhibit-'ed the *external Signs* of *Honour*, ſuch as *Kneeling*, *Kiſſing*, *uncover*-'*ing the Head*, &c. But that for the *inward Act of Adoration*, this 'was by no means to be directed to the *Image*, but to the *thing* '*repreſented by the Image*. And this too he Rejects upon the ſame Grounds that he did the foregoing, *viz.* 'Becauſe that by Aſ-'ſerting, that the *inward Act* of the *Adorer* terminates *only* upon 'the *thing repreſented by the Image*; he do's by conſequence affirm, 'that the Images themſelves are not TRULY and PROPERLY 'to be ADORED.

Id. par. iv. p. 634, 635.

23. The next *Opinion* which he rejects, is that whereby an *Inferior Honour* is ſuppoſed due to *Images*, and not an *Honour* of the *ſame kind* with that which is paid to the *Exemplar*. And this has been propoſed with ſome variety. *Catherine* and *Pereſius* thought that no other *Worſhip* beſides this *inferior*, *honorary reſpect*, was due to them.

them. *Sanders* distinguish'd, That the *Images* consider'd by themselves, and without any regard had to the *Exemplars*, deserved only an *inferior Honour*; but being consider'd conjunctly with the *Exemplar*, were to be *worship'd* with the very same *Worship* that the *Exemplars* themselves were. And this was also the opinion of *Suarez*, 'That *Images* consider'd only as *Sacred Utensils*, were to 'have no other *Honour* than was usually given to any other the 'like holy things; but that being consider'd as *Images*, they 'were to have the very *same Worship* with the *Proto-types* whom 'they represented. *Lorca* deliver'd his *Opinion* yet more subtilly: 1. 'That the *Image of Christ* might by accident be *adored* with the '*same adoration* as Christ himself; but that this was only improper call'd the *Adoration* of the *Image*, it being Christ himself 'that alone was *truly* and *properly adored*. 2. That for that *Adoration* which *terminates* on the *Image*, it is an *Adoration* much *inferior* to that wherewith *Christ* himself is *adored*. 3. That tho 'the *Adoration* wherewith the *Image* of *Christ* is *adored*, be in the '*kind* of the *Act* different from that with which *Christ himself* is 'worshipped; yet that it proceeds from the same *habit*, the *virtue of Religion*, from which the *Adoration* of *Christ* himself proceeds, and upon that account may be *called* by the same *name* 'with it. And all these Opinions the *Cardinal* still rejects upon his *old principle*, 'That the *Image is adored with the very same Act* '*with which Christ himself is adored*, and by consequence must be worship'd with the same *Divine Worship*.

24. The next whose opinion he refutes, is *Card. Bellarmine*; who supposed that, 'The *Worship* which is *properly* given to an 'Image, is not the same with that which (for instance) is given to '*Christ Himself*; but a sort of *imperfect Worship*, which may by a 'certain analogy be reduced to the *same kind* of *Worship* that is 'paid to the *Exemplar*. But yet that the *Image* may *by accident* be '*worshipped* with the *same Worship* as the *Exemplar*, when the Ex'*emplar* is considered as shining forth in its *Image*. This also he refutes, utterly denying that any *inferior honour* is to be given to 'an *Image*, which requires *properly*, and in its *own nature* the very 'same Worship that is paid to the *Exemplar* which it *Represents*. Capit. Par. V. pag. 636.

25. Lastly, *Cardinal Lugo's* Opinion was, that the *Image* and the *Exemplar* were to be *adored* as two distinct *Objects* of *Adoration*; as when a man sees the *Son* of his *friend*, he at the same time *loves* both the *Son* and the *Father*, not together with the very Ibid. Par. VI. pag. 637.

ry same *Act*, yet *both directly:* The *Son* for the *Father's sake*, and the Father *accidentally* upon the occasion of the *Son's* bringing him to his remembrance. Thus in the present case, 'When a *Christian* beholds the *Image* of *Christ*, presently he calls his *Blessed Saviour* to mind, and directly *worships* both the *Image* for *Christ's* 'sake, and *Christ* for his own. And this also the *Cardinal* rejects, not so much for that it does not give sufficient *Honour* to the *Image*; for *Lugo* also held that the same *Divine Honour* was to be given both to *Christ* and his *Image*, as because it distinguish'd the *Objects*; whereas according to *Card. Capisucchi*, '*Christ* and his '*Image* are to be *Adored* not only with the *same Act*, but also as 'the *same Object* of *Worship*.

Card. Capis. contr par. VII. p. 639.

26. Having thus rejected all those several Opinions, he finally concludes, 'That the *true Opinion*, and which *ought to be held*, is, 'that the *worship* of the *Images* and the *Exemplars*, is *one and the* '*same*; so that the *worship* of the *Images* is not distinct from that 'of the *Exemplars*, but they are both *worshipped* together. This he proves to be the CHURCHES SENSE by a *Cloud* of *Witnesses*, from St. *Thomas* to this day; and shews it to be what both the second Council of *Nice*, and the later Synod of *Trent* designed in their definitions. And then finally, closes all with the instance of *Ægidius Magistralis*, I heretofore mentioned, who having deni'd that *Divine Worship* was to be paid to *Images*, was forced by the *Inquisition* to recant and abjure it as *Heretical*; and exhorts '*all those to consider it who find fault with St.* Thomas *for saying that* Vid. p. 649. '*the* CROSS *and* IMAGES *of* CHRIST *were to be* ADORED *with* SUPREME DIVINE WORSHIP.

27. And this may suffice by the way to answer your Exception against the Authority of *Aquinas*; who as you see allow'd Reply, p. 29, 30, 31. a *true* and *proper worship* to be paid to the *Cross* as well as to Christ. And that you may not shift off this REPLY (as you have done my former Answer) only with *scorn* and *derision*, I must mind you, that 'tis not now *a Doctor of the Populace* whom you think uncapable of penetrating into the *profound Mysteries* of Reply, p. 31. *Scholastick Niceties*, that says this; but *Card. Capisucchi*, a *Schoolman* and *Disciple* himself of St. *Thomas*, and whom perhaps you will allow to have as deep a reach as your self in these matters. For *Vasquez* having brought the very same interpretation of *Aquinas's* Capis. contr. p. 630. Doctrine that you now insist upon against me, the *Cardinal* thus roundly answers him, '*That according to St.* Thomas *the Image of Christ*

Christ is absolutely *and* simply *to be adored with the same* Adoration ‘ *with which* Christ *is adored*:—*And that therefore the same* Adora‘tion *which is given to Christ, ought to be given to his Image also.*

27. And thus have I in short laid before you the sum of this *Cardinal*'s Doctrine, who both approved *M. de Meaux*'s Exposition, and to whom *Monsieur de Meaux* himself *appeals* for the *Vindication* of this very part of it. I have already sufficiently shewn how inconsistent these two are with one another; I will now only apply what I have here further added to my former account of this matter, to the *point* before us. And,

28. *First*, It may not be amiss to observe what great diversity of *Opinions* there has been in stating of that *Worship* which is paid by you to *Images*, and what difficulty you have found to defend your *practice* against that Charge of *Idolatry* we have so justly brought against you upon the account of it. How the *Caution* of some, and the *distinctions* of others amongst you, have been branded by the rest as *Scandalous* and *Erroneous*; and one forced to *abjure* as *Heretical*, what others have set up as the only *true Exposition* and *Representation* of the *Churches sense*. And this you will give me leave the rather to remark, because you are so often pleased to reflect upon our *divisions*, which yet are neither so *frequent* nor *dangerous*, as among you who pretend not only to *Truth*, but *Infallibility* in all you believe. And if the *consequence* you are wont from thence to draw against us, That because we differ in some things, therefore we have no certainty in any, be good, (as you say it is) you may now see that it will equally fall upon your selves too; and by so much the more heavily, by how much your pretences in this matter are greater than ours. But,

29. *Secondly*, Tho there be then such a diversity of *Opinions* amongst you as to this *Worship*; yet it is to be remarked that they who have allow'd the least *Honour* to *Images*, have yet still confest that *some Honour* was due to them. ‘ *In this* (says *Capisucchi*) ‘ *all* Catholicks *do agree that* Images *are to be* worshipped, *and are* ‘ *rightly* worshipped *by the faithful*. *Even* Durandus *himself*, *who* ‘ *disapproves the Images of the* Holy Trinity, *yet allowing both the use* ‘ *and* Worship *of other Holy Images*. From whence therefore I conclude, That those, in this *Cardinal*'s opinion, are *no Catholicks* who tell us that, ‘ All the *Honour* they have for them, is only such a ‘ *respect* as they pay to any other *Sacred Utensils*. That if they seem ‘ to act in their presence some *external signs* of *Veneration*, this is

Capisucchi, lib. pag. 605.

Reply, Pref. p. 17, 18.

'meant ONLY to the *persons* whom they *represent*, but NOT to 'the *Images themselves*, which can claim NOTHING *of that* 'KIND from us. In short, as Monsieur *de Meaux* expounds it, 'That they *do* NOT WORSHIP *the Images*; No, GOD FOR-'BID; but ONLY *make use of them to call to mind the* Originals. 'The Council of *Trent* teaches NO OTHER USE of them.

30. *Thirdly*, It may from hence farther appear, that the *Worship* which this *Cardinal* thought due to *Images*, was not an *improper*, *accidental*, *abusive Worship*, but a *true*, *proper*, and *real Adoration*; the *Image* being to be *adored* in the very *same act* with which the *Exemplar* was. So that now according to this *Exposition*, the *Cross of Christ* is to be worshipped *truly* and *properly* with a *Supreme Divine Adoration*. And that not only as to the *outward acts*, but by the *inward sense* of the *Soul* too; all which are so to be paid to *Christ*, as to terminate at once both upon *him*, and upon the *Crucifix* by which he is to be *adored*. And this,

31. *Fourthly*, We are to look upon, not as a *private opinion*, or a meer *Scholastick Nicety*, but as the *true* and *proper sense* of the *Church*, and to be *held of all*. So the *Cardinal* expressly declares, as being the Doctrine of the Councils both of *Nice* and *Trent*; and for denying of which, *Ægidius Magistralis* was by the *Inquisition* forced to *recant*, and renounce his Doctrine contrary thereunto, as *Heretical*.

32. This is an *Instance* which with *Card. Capisucchi* I will take the liberty to recommend to your consideration. For certainly if what he says be true, you who deny *that the Cross is upon any account whatsoever to be worshipped with Divine Worship*, can be no otherwise than a downright *Heretick*. And tho you are at present secure in a happy *Expounding Country*, where you may safely make what *representation* of your *Doctrine* you please, or rather that the necessity of your *present circumstances* moves you to do, without any other danger than that of losing your credit with *honest and inquisitive* men, which you do not seem much to value; yet should *time* and other *circumstances* invite you hereafter into a hotter *Climate*, you might run some worser hazards among those who have not given themselves up to follow your *Innovations*. It happened not many years since, that a *French Gentleman* being travelling in the *East-Indies*, fell into some company at *Goa*, and there discoursing about matters of Religion according to your Principles, maintain'd, 'That *the* Crucifix *was no otherwise to be adored*, *than*

Reply, Pref.

Relation del'. Inquisition de Goa, pag. 14, 15. cap. 2, 21. cap. 3.

'*than by reporting all the Honour to our Saviour Christ represented by that* '*Image.* And another time, he fortuned to say of an *Ivory* Cru-'cifix *which hung up at his Beds-head, that it was onely a piece of* 'Ivory. For this he was clapt into the *Inquisition*, and after some years imprisonment for his *Heretical Sayings*, hardly escaped the fire, with this Sentence, 'that *He was declared* Excommunicate; Ibid. cap. 27.
'*that for reparation of his fault, all his* Goods *should be* confiscated; pag. 151, 152.
'*Himself* banish'd *the* Indies; *and condemn'd to serve in the* Galleys Edit. Leyd.
'*(or publick Prisons) of* Portugal *five years*; *and further accomplish* 1687.
'*those Other* Penances *which should more particularly be enjoin'd Him by* '*the* Inquisitors. As for his Crime, it is thus set forth in the Pre-amble to his Sentence, '*That he had said that we ought* NOT *to* 'ADORE IMAGES; *and had* BLASPHEMED *against that* '*of a certain* Crucifix, *by saying of a* Crucifix *of* Ivory, *that it was* '*a* piece *of* Ivory.

33. This was plain dealing, and a sensible conviction that it is not meerly a *Scholastick Nicety* with the *Fathers* of the *Inquisition*, 'that the CROSS is to be *worshipped* with DIVINE WORSHIP. The truth is, the contrary Opinion of *Durandus*, *Holcot*, *Mirandula*, and some others, (and who allow'd all the *Acts* of *external Honour* to be paid to them, only they deni'd them that *inward Veneration* which makes it properly a *religious Worship*) has been always esteemed as *false* and *scandalous*, and *savouring of Heresie*; and is expressly censured as such by those great Men, *Suarez*, *Medina*, *Victoria*, *Catherine*, *Arriaga*, *Cabrera*, *Raphael de Turre*, *Vellosillus*, and many others at large, collected by Cardinal *Capisuccbi* on this occasion, as Abettors with himself, of a true *Divine Adoration* to be paid to the *Holy Cross*, and other *Images* of *God*, and the *Blessed Trinity*. I go on finally from these *Principles*,

34. *Thirdly*, To vindicate the Account I have heretofore given of your *Practices* in consequence to this *Doctrine*.

And first, I observed that in the *solemn Procession* made at the *reception* of the *Emperor*, the *Legat*'s *Cross* is appointed by the *Pontifical* to take place of the *Emperor*'s *Sword*, because LATRIA or DIVINE WORSHIP is due to it.

35. This you cannot deny to be faithfully quoted out of your *Pontifical*: but you say there '*is some kind of impropriety in the* Reply, p. 31.
'*Speech*; and we must understand it so, not as if *Divine Worship* were due to the *Cross*, but to *Christ crucified upon it.* A strange

liberty of interpreting this, which turns plain *Affirmatives* into downright *Negatives*; and this contrary to the *sense*, not only of your greatest *Authors*, (as I have shewn) but in their opinion contrary to the *sense* of your *Church* too. These all say with the *Rubrick*, 'that a Divine Worship *is due to the* Cross; you declare 'tis no such thing; *No, God forbid.* Such *Worship* is upon NO ACCOUNT WHATSOEVER to be given to the *Cross*, but only to *Christ* represented by the *Cross*. I will not desire you to consider what wise arguing you make of what your *Pontifical* here says; That the *Cross* must take place of the *Emperor's Sword*, because *Christ* is to be *worship'd* with *Divine Worship*: It shall suffice me to leave you to the *Censures* of your own *Learned Writers* and *Inquisitors*, who have already pronounced this *Exposition* to be *false*, *scandalous*, and *savouring of Heresie*. Only let me once more caution you to remember the hard fate of poor Monsieur *Imbert*, of *Ægidius Magistralis*, and the *French Traveller* I just now mention'd; For however it may be safe enough to dissemble with us here, yet will it behove you to take great heed that you alter your tone, if ever you should chance to fall into *those Parts*, where the *Old Popery Doctrine* is still the measure of the *Inquisitors Proceedings*.

36. My next *Instance* was from your *form* of *blessing* a *New Cross*: To your *Cavil* about my omitting some words, I have said enough heretofore; but the dear *Calumny* must be continu'd, tho not only those *two words* were added, but so many more set down, that you seem as much dissatisfied with my *length here*, as you pretended to be with my *brevity* before.

37. You pray, 'That the *Wood of the Cross* which you bless, 'may be a *wholsome remedy to mankind: a strengthner of Faith*; *an increaser of Good Works*; *the Redemption of Souls*; *a Comfort*, *Protection*, *and Defence against the Cruel Darts of the Enemy*.

'You *incense* it; you *sprinkle* it with *Holy Water*; you *sanctify* it *in* 'the name of the Father, Son, *and* Holy Ghost; and then both the 'Bishop *and People devoutly ADORE it*, *and Kiss it*.

38. This is in short the *sum* of that *Ceremony*; In which you desire to know *what is Amiss?* I answer; That take this whole *Office* together, with the *Ceremonies*, *Prayers*, and other *Circumstances* of it, and it is *Superstitious* and *Idolatrous*; and I shall not doubt once more to repeat, what before so much offended you, That the *Addresses* you here make, look more like *Magical Incantations*, *than Christian Prayers*. For,

39. *First*,

39. *First*, If we enquire into the design of this *Ceremony*; it is to *Consecrate* a piece of *Wood* or *Stone*, that it may become a fit *Object* of *Adoration*: which being directly contrary to the *Second Commandment*, cannot be done without a very great *Sin*.

40. 2*dly*. To this End, secondly, you pray that several benefits may proceed from this *Wood of the Cross*; and if those words signify any thing, whereby you beseech *God*, that it may be *a wholsome remedy to Mankind*, *a strengthner of Faith*, &c. We must then look upon it, that you do believe, that by this *Consecration* there is a *Virtue*, if not residing in it for all these purposes, yet at least proceeding from it; which your *Council* of *Trent* confesses was one of the things that made the *Worship* of *Images* among the *Heathens* to be *Idolatrous*. Nor will your little Evasion here stand you in any stead; that 'you *pray only that the Cross may be a means for* Reply, p. 32. 'the *obtaining all these Benefits*; *and that this is no more than a Preacher* 'may *desire for his Sermon*, *or the Author of a good Book for what he is* 'about *to publish*: For, 1. A piece of *Wood* or *Stone*, carve it into what *Figure* or *Shape* you please, is not certainly so proper a *means* for the conveying of such *Benefits* to men, as a good *Book* or a good *Sermon* are: And therefore what may be very *naturally* desired for the *One*, cannot without great *Superstition* be *applied* to the *Other*. I may, and I heartily do *pray*, that what I am now writing may be *a saving remedy to you*, by *correcting* your *Faith*, and *encreasing* your *Charity*; because I am perswaded here are *Arguments* proper to such an End, if it shall please *God* to dispose you impartially to consider them; but now, I believe, you would think me very *Extravagant*, should I pray to *God* to *sanctify* the *Paper* on which 'tis *printed*, or my *Bookseller's Sign* that sells it, as you *pray* to *God* to sanctify the WOOD of the *Cross*; that as often as you see the *leaves* of this *Book*, or look upon the *Rose and Crown* in St. *Paul's Church-yard*, these good *effects* may be wrought in you.

41. Again, 2. As the thing it self is not a proper *means* of producing these *Effects* in us; so the *manner* by which you pray it may be done, renders it yet more *Superstitious*. To get *instruction* by *hearing* or *reading*; to have ones *Faith confirm'd*, or *Charity enlarged*, or *Zeal heightned*, by *pious Considerations*, or *powerful Motives*, all this is very natural; and we may therefore lawfully pray to *God* for to bless them to us in order to these Ends. But to *pray* to *God*, that by *bowing* our selves down before a *Cross*, we may find *health* of *Soul* and *Body*; to *sanctify* a *piece* of *Wood*, that by ITS

MERITS it may *free men* from all the *Sins* they have *committed*, this must be more than a *natural Effect*, neither the thing nor action being proper to produce it; and whether such *Requests* be not more like *Magical Incantations* than *Christian Prayers*, I shall leave it to any indifferent person to consider.

42. But 3*dly*, That this which you pretend, is not all that your *Church* designs by those *Prayers*, is evident, in that this Exposition cannot possibly be applied to several of those things which you ask of *God* in those Addresses. For instance, you pray, '*That the blessing of the* Wood *upon which our Saviour hung, may be* 'in the Wood *of the* Cross *which you consecrate*; *and that by the* Holiness *of that*, *he would* Sanctify *this*; *that as by that* Cross, *the* 'World *was delivered from* Guilt, *so by the* Merits of this, *the de-* 'vout *Souls who offer it*, *may be free from all the* Sins *they have* 'committed. Now tell me in Conscience, if you dare speak the truth; Is not all this somewhat more, than to *pray that the Cross may accidentally become a means of working good Effects in you, by putting you in mind of the price of your Redemption?* Do you not here see somewhat, which your *Council of Trent* calls the *Idolatry* of the *Gentiles*? *viz.* an encouragement to *Worship* the *Cross*, as if some *Divine Virtue* were in it, for which it ought to be *Adored*. For, so certainly he must do, who believes that by these *Prayers*, the *blessing of that Cross*, *on which our Saviour hung*, *is in this which he Worships*; *and that bowing down before it*, *he shall find Health both of Soul and Body*. Nay, but

Reply p. 32, 33.

43. 4*thly*, I must once more ask you that *Question*, I before proposed on this Occasion; and which, tho you heartily *rail* at, yet you *shift* it off without answering one wise word to it. If you design no *real Virtue* to proceed from the *Cross* which you thus *consecrate*, nor allow any *Adoration* to be *paid* to it, but intend it meerly for a *memorative Sign*, and no more: To what purpose all these *Prayers*, and *Sprinklings*, and *Smokings*, and *Blessings*, and other *Ceremonies* for the *Consecration* of it? As to your *Question*, why we dedicate our *Churches to God?* I will then allow it to be a *Parallel*, when you can prove that we pray that *God* would *Sanctify* the *Walls* or *Seats* of them, *That they may become a wholesome Remedy to Mankind*, *and by their Merits free us from all the Sins we have committed*. In the mean time it shall suffice to tell you, that as all we design in those *Ceremonies*, is no more than a solemn setting of it apart for *Prayer* and *Devotion* to *God only*;

so

so all we desire, is, that *God* would vouchsafe favourably to accept our Offering of *that Place* to his *Service*, and give a *blessing* to those *Holy Offices* that are from thenceforth to be performed in it.

44. But 5*thly*; and to conclude this *Point*; He that would know what your Intention in *these Prayers* is, need only consider what *Prayers* you make in behalf of other things of the *same Nature*: And in which you so evidently desire a *Divine Virtue* may proceed from the very things themselves which you *Sanctify*, that there is no doubt to be made of it. I shall give but one *Instance* of this, *viz.* the *Prayer* you make at the *Consecration* of your *Agnus Dei*'s; in which you thus Address your selves to *God*.

'*Do thou vouchsafe to* Bless ✠, Sanctify ✠, *and* Con- ✠ 'secrate *them, that being sanctified by thy liberal Benediction, they* 'may receive the same Virtue against all diabolical Subtilties, and 'the deceits of the evil Spirit; that for those who carry them devout- 'ly about them, no tempest may prevail against them, no Adversity may 'get the Dominion over them, no pestilent Breath, no Corruption of the 'Air, no Falling-sickness, no Storm at Sea, no Fire, nor any Iniquity 'may overcome them, or prevail against them.

Sacrar. Cerem. Lib. I. c. de Consecr. Agn. Dei.

45. Such are the admirable *Virtues* which you desire may proceed from these little *Images*; and by the *Prayers* you make at the *Consecrating* of these, we may easily understand how to interpret your *Addresses* for the same purpose in the other. But now to make your Practice exactly parallel with the *old Heathen Superstition*; I must observe, 'That it is not enough that you carry these 'Agnus Dei's devoutly about you, but they must be *Worshipped* too; For so your *Prayer* of *Consecration* says;

'Bless ✠, *and* Sanctify ✠ *these blessed things, that through the* 'VENERATION *and* HONOUR *of them, the Crimes* 'of us thy Servants may be blotted out.

And now I shall leave it to you, to try once more your gift of *Expounding*, and see if you can bring all this to your *new Sense*: And for your Encouragement in it, I will promise you if you can, to give you something more of this matter, which will be *more difficult*, and which I forbear at present to insist upon.

46. I

46. I should now go on to the next *Instance*; but I must intreat the *Reader*'s excuse, if I stop one moment to follow your rambling Discourse in two *Points*, as little to your purpose, as the handling of them will appear to have been for your Reputation.

Reply p. 33.

47. I. The first is concerning the *Use* of *Holy Water*.

Reply] '*Which you tell us was established by Pope* Alexander *the* I. '*An.* 121. *and is good for dispelling* Incantations *and* Magic 'Frauds, *rather than introducing them; and has been famed for* '*sundry* Miracles, *which* God *has been pleased to work thereby* '*in several* Ages.

48. *Answ.*] For the *Antiquity* of this *Usage*, I wonder you should stop at Pope *Alexander* I. when had you but look'd into the *Clementine Constitutions* (a much more authentick Piece than your *Decretal Epistle*) you might have found St. *Matthew* to have been the *Author* of it. And the one would have been as easily believed as the other.

Lib. VIII. cap. 35.

49. Nor have you been less defective in setting out the *Benefits* of it, than you were in your account of its *Antiquity*. And therefore to *spare* your *Modesty*, I will help to publish them for you. '*Holy Water* then (if all be true that is in *Print*) is good, not only 'to *drive* away *Evil Spirits*, but more over to *cure Infirmities*; to *wipe* 'out *Venial Sins*; to *cleanse* the *Pollutions* of *defiled Consciences*; to '*cure Distractions*; to *elevate* the *Mind*, and *dispose* it for *Devotion*; 'to *obtain Grace*, and dispose Men for the *Holy Sacrament*. It *cures* '*Barrenness*, *preserves* the *Health*, *purges* the *Air* from *Pestilential Va*-'*pours*; besides a great many other good things that are not so 'fit to be named. All the mischief is, that it is nor certain it do's any of these things; because (as * *Bellarmine* well observes) there is no Promise of *God* made to it; but yet being *sanctified* by the *Prayers* of the *Church* for these ends, you may as securely believe it, as many other things that have no better a Foundation.

See Domenico Magri Notizia de Vocaboli Ecclesiastici in aqua Benedicta. Marsilius Columna Hydragiolog. Sect. 3. c. 2.

* De Cultu *ff.* l. 3. c. 7. p. 2226. B.

50. And are not these now rare Follies for a Man to force us to publish whether we will or no? Did ever any *Mountebank* set out his *false Ware* with greater *Vanity*, than those of the *Church of* Rome have here done theirs? And indeed was there ever less reason to believe his *Remedies*, than in this *Case* there is to Credit your *Pretences*? In short, seeing you *sanctify Water* in the

Name

Name of God, by *Prayer* for theſe *Ends*, either ſhew us ſome *Promiſe*, ſome *Warrant* at leaſt from the *Holy Spirit* of *God* ſo to do; or all reaſonable Men will look upon this after all you have ſaid for it, as none of the leaſt both of your *Follies*, and of your *Superſtitions*.

II. The other thing you mention is your *Incenſe*.

51. And this is indeed to *our purpoſe*; and I ſhall preſently ſhew you how little you conſider'd your own intereſt in the mention of it. I paſs by your pretended *ſignifications* of it, as impertinent in a *Diſcourſe* where *Truth* only is ſought. For the *Antiquity* of it you refer us to *Dionyſius* and St. *Ambroſe*; in which you again ſhew your skill in *Church-Hiſtory*. The one of theſe being an *Author* that lived not till the latter end of the Fourth Century, and the other probably much later. But now the uſe of *Incenſe*, in the *Greek Church* eſpecially, was of a much earlier date. The *Apoſtolical Canons* ſpeak expreſly of it: And if that *Oration* of *Hyppolitus* about the *End of the World*, be truly his, as from St. *Jerome*'s mentioning of it in his *Catalogue* it ſeems to be; we have then two conſiderable inſtances to aſſure us that it was in uſe in the *Greek Church* even in the Third *Century*. You ſee how far I am from detracting any thing from the force of your Argument: But yet now after all, without fear of cenſuring *Primitive Antiquity* in this matter, whoſe *Innocence* I as freely *acknowledg*, as I heartily *honour* its *piety*; I ſhall not doubt to ſay that the preſent uſage of it in your *Church* is ſo far from being *innocent*, that it is in truth *Superſtitious* and *Idolatrous*.

52. *Firſt*, it is *Superſtitious*. For indeed what elſe can we make of your *praying* to *God*, (as in this very *Ceremony* of *Conſecrating a Croſs* you do) *that*, 'He *would* Bleſs ✠, *and* Sanctifie ✠ *this* 'Creature *of* Incenſe, *that all weakneſſes and infirmities, and all the* 'ſnares *of the Enemy perceiving its ſmell, may flie and be ſeparated from* 'his *Creatures*; *that they may never be hurt by the biting of the Old* 'Serpent, *who have been redeemed with the precious blood of his Son.* Pontifical. Rom de Benedict. Nov. Cruc.

53. Now if you make this *prayer* in *faith*, that it is pleaſing to *God*, and have a confidence that it ſhall be accepted by him, you muſt then ſhew us ſome grounds, ſome ſecurity in the *Word of God* for it. But if you cannot do this, what is it but *Superſtition*, that is, a *vain* and *fond ſervice*, to intreat the favour of *God* in the

usage of a thing to which he has neither *annexed* any *promise*, nor for the doing whereof has he any where given us the least encouragement. But,

54. *Secondly*, The *Use* you make of this *Incense*, is yet worse than the *Consecration* of it. You offer it up to *Creatures*, nay to the very *Images* which you worship; and in doing of which I do not see how you will excuse your selves of being guilty of *Idolatry*. That the *burning of Incense* was part of that *Religious Worship* under the *Law*, which *God* was pleased to *appropriate* to Himself *only*, is not to be denied. It was indeed a more peculiar *act* of *Divine Worship*, than that of bloody *Sacrifices* themselves. And therefore both the *Altar* on which it was *offer'd* was covered with *Gold*, and it stood in a more Holy place than that of the *Burnt-offerings*; and is in a more singular manner said to be '*Most Holy unto the* LORD, Exod. XX. 8, 10. Hence it was that *King Hezekiah* immediately brake to pieces the *Brazen Serpent*, as soon as he consider'd that the *children of Israel burnt Incense* before it. And yet if we enquire into the use that is made of it in your *Church*, we shall find it *offer*'d not only to the *Saints*, but even to their very *Images* and *Reliques*. *Vasquez* ingenuously confesses, that the *Israelites* gave no other *Worship* to the *Brazen Serpent* than what you give to your *Images* at this day; and that *Hezekias* therefore commanded it to be broken in pieces, not that he thought the people *adored* it as a *God*, but because he saw such a *Divine Worship* paid to it. It is one of the chief things remarked by your own *Writers* in the *Life* of a great *Saint* of your *Order*, St. *Gerard* Bishop of *Chanade* in *Hungary*, whom you Commemorate *Septemb.* 24. That he caused a *Church* to be built in *Chanade*, His Episcopal See; and in it 'dedicated a *Chappel* to the *Honour* of the 'Blessed *Virgn*; where having set up her *Statue*, He every day 'offer'd *Incense* to the *Figure*, and took care by an *Ordinance* which 'He made, that Her *Altar* should never be without fine *Odours* 'upon it, which should continually smoke to Her Honour.

Exod. XX 8, 10.
2 King. XVIII. 4.
Bellarm. de SS. Beatit. l. 1. p. 2026. c. 13. D.
Vasquez. in 3. Vol. 1. q. 25. Disp. 104. Art. 3. c. 5. p. 735.
Vie des Sts. Calend. Ben. ad Sept. 24.

55. Now this being the undoubted *Practice* of your *Church*, and such as you cannot deny to be contrary to the expres Command of *God* under the *Law*; insomuch, that Cardinal *Bellarmine* freely confesses it would have been Criminal in a *Jew* to have *offer'd Incense* to any besides *God only*; either you must evidently prove to us, That those *Acts* which were then *appropriate Acts* of *Divine Worship*, are not so now, but remain indifferent to be paid

Bellarm. de Imag. SS. l. 2. c. 17. p. 2144.

to

to the *Creature*, as well as the *Creator*; or you muſt give us leave to conclude, that you do in this, attribute that *Honour* to an *Image*, which *God* has reſerved as *peculiar* to *Himſelf*; and are by ſo doing, guilty of *Idolatry*.

56. And thus have I diſpatch'd the *two Things* you called me, without any Provocation of mine, to examine; and which it may be you will now begin to think you might as well have let alone: I return to my *Defence*, in which I am next to conſider, what you have to except againſt my third *Argument*, which I brought to ſhew, that you do *truly* and *properly Adore* the *Croſs*; and that was from your *Good-Friday* Service.

Reply.] To this you Anſwer, '*That you had here alſo ſhown my* 'UNSINCERE TRICKS, *in adding and diminiſhing* 'Words, *to make your* Church *ſpeak as I would have it. And* 'you pronounce me once more a CALUMNIATOR, *for* 'ſaying, *that this proves that your* Church *do's Adore the Croſs*, 'in the utmoſt propriety *of the Phraſe*. Reply p. 35.

57. *Anſw.*] Theſe are *hard Words*; but I have always obſerved, that men are moſt *uneaſy* when Truth *touches* them to the *quick*. If you are not yet ſenſible that it was indeed a *pitiful Cavil* to pretend I had *falſe tranſlated* your *Service*, by what I have offer'd in my *former part* from Monſ. *Imbert*'s Caſe, and who for oppoſing that *Interpretation* of thoſe *Words* which I deliver'd, was uſed after the manner that I have declared; I am confident you are the only *Perſon* even of your own *Church*, that needs to be convinced of it. In all the *French Tranſlations* of your *Miſſal*, I have ever ſeen, it is render'd in the very words that I gave it, *Behold the Wood of the Croſs, come let us Adore* IT: And particularly in that of Monſ. *Voiſin*, *approved* by thoſe of your *Church*, even to exceſs, you will find it in theſe expreſs terms, *Voila le Bois de la Croix, R. venez Adorons* LE.

58. In the *Miſſal* of *Salisbury*, the Determination of that Addreſs to the *Croſs*, is undeniably evident. The *Prieſts* uncover the *Croſs*, and ſing the whole *Antiphone*, 'Behold *the Wood of the* 'Croſs, *come let us Adore*; to which the Quire *kneeling down*, an- 'ſwer; *We adore thy* CROSS, O Lord. And I cannot but obſerve, that when *Jo. Ægidius* Canon of *Sevil* (of whom I have ſo often ſpoken) was forced to *retract*, as *Heretical*, his denial of

Lud. de Par. de Orig. S. Inquis. l. 2. tit. 3. c. 8. n. 19.

Supreme Divine Worship to the *Cross*; *Ludovicus de Paramo* tells us, that the *Fathers* of the *Inquisition* convicted him of his *Heresy*, especially by this Argument, taken from your *Good-Friday* Service; viz. *That the Church on that solemn day did truly and properly Adore the Cross*, when it said, *We Adore thy* CROSS, O Lord.

Reply p. 37, 38.

59. And this may by the way suffice, to shew how falsely you expound even those Words, not to signifie the *Cross* of Christ, but his *Passion*. Which besides, that it is foreign to the *Ceremony* of *Worshipping* the *Cross*, which you are then about; and not a little *Nonsence* into the bargin; is here interpreted, not only by me, but by the *Fathers* of the *Inquisition*, of the *Cross properly* so called; and whose *Authority* I presume you will not care to despise. And now I shall leave it to any *Jury* that you please, to judg of my Translation; and what *Character* you deserve for your little Reflection upon me. And I do assure you withal, that I will never from henceforward so far distrust my *Reader*'s Memory, as to say the same things again, tho you should give me the same occasion.

Reply p. 38.

60. For the other *Point*; That this do's plainly shew, that your *Church Adores the Cross in the utmost propriety of the Phrase*; If you will allow those great Men I before quoted, to understand the *Sense* of your *Church* in this *Point*, then 'tis plain, that my *Assertion* must stand good. You see they freely confess it; nay, what is more, they pronounce you a *Heretick* for denying it. As for your applying of this *Worship* to our *Saviour Christ*; if you mean thereby to signify that *Christ only* is worshipp'd in this *Ceremony*, exclusive to the *Cross*; it is evidently false, seeing the whole *Action*; as well as *Words*, shew, that the *Cross* is at least *worshipped* together with him; or rather (to speak more precisely) *Christ* is *worshipped* together with the *Cross*. Nor will Cardinal *Bellarmine*, to whom you direct me, stand you in any stead. For even he allows the *Cross* to be *improperly* and *accidentally Worshipp'd* with the same *kind* of *Worship* that Christ himself is. And if you please to let me send you to another *Cardinal*, and who being both a great *Schoolman* himself, and *Master of the Sacred Palace*, may be presumed to know somewhat of your *Churches Sense*, he will tell you that your Cardinal *Bellarmin* was too wary in his *Distinctions*: And that he ought without any of those softning Limitations, freely to have asserted, That *the Cross was truly and properly to be worshipped with Divine Adoration*. And that I think, is much the same

Card. Capis. ib. ub supr. & par. XVI. pag. 670.

ſame with what I ſaid, *That you do Worſhip the Croſs in the utmoſt propriety of the Phraſe.*

61. But you have here two ſingular *Arguments* to excuſe this Service from the *charge of Idolatry*, and which ought not to be forgot. For,

Reply.] 'First, *St.* Paul (you ſay) *lookt upon it to be no Superſtition, to fall on our Face in the aſſembly, and Worſhip* GOD, 1 Cor. XIV. 25. Reply p. 38.

Anſw.] Ergo (*ô Lepidum Caput!*) If St. *Paul* may be Judg, 'tis no *Idolatry* in you to fall on your Faces in the *Aſſembly*, and *worſhip the* CROSS. What would *T. G.* have given to have met with ſuch a *Conſequence* in his *Learned Adverſary?* But indeed we needed not this Proof to convince us (in that *Gentleman*'s Phraſe) that you never look'd over *Ariſtotle*'s *Threſhold*, however your ill *Genius* has prompted you to become a *Controvertiſt.*

62. Well, but if St. *Paul* wont do, yet at leaſt you are ſure the *Primitive Chriſtians* were on your ſide. And you prove it by an *Inſtance* moſt fit to keep company with the foregoing *Argument.* The Caſe in ſhort is this.

Reply.] 'St. Athanaſius *relates how ſome* Jews *in his time, in* 'the City *of* Berthus (Berytus) *in* Syria, *uſed great Indignities* 'to a Crucifix, *which a Chriſtian had accidentally left behind* 'him, *when he removed from his Lodgings. And you deſire your* 'Antagoniſt *to anſwer you this* Queſtion: *Whether I would have* 'excuſed thoſe Jews, *becauſe they did thoſe Actions to an inanimate Being; or would not rather have interpreted their Intention,* 'as paſſing *from the Croſs to our Bleſſed Saviour.* Reply p. 38.

63. *Anſw.* This is indeed a moſt melting *Argument*, and which as I remember, ſet all the good Fathers of the ſecond *Council of* Nice, a *crying*. But *Sir*, be not you too much affected with it, for I will venture to give you that *Conſolation*, which one of your * *Brethren* once did his *Congregation* in *France*; when having preach'd in a moſt Tragical manner about the *Paſſion*, not of a *Crucifix*, but of our *Bleſſed Saviour* himſelf, inſomuch, that the whole Aſſembly was in Tears at it; the good Father bid them not weep, for that, after all, *it may be it was not true.* For

1ſt, As

* De la conformité des merveilles anciens avec les moderns, *Par.* 1. *Ch.* 23. *P.* 389.

1*st*, As to the Book which you cite for this goodly *Story*, 'tis certain it was written above 420 years after *Athanasius* was in his *Grave*, and is of no manner of Credit among the Learned.

2*dly*, As to the Story: It was invented in the time of *Irene* the Empress, when all the World was set upon *making* and *finding* out *Fables* and *Miracles*, for establishing the *Worship* of *Images*.

3*dly*, All the Authority we have, that ever there was any such thing done, and that it was not a meer Invention (as were many others of the like kind at that time) is that of *Sigebert*, whose *Chronicle* besides, that it was written yet another 400 years after this supposed Insult upon the *Crucifix*, was al[illegible] Author whom *Bellarmin* himself confesses, is not to be credited in every thing he says. And especially, when in all probability he had no other Warrant for it, than the *Acts* of the *Council* of *Nice*, and the pretended *Treatise* of St. *Athanasius*, which you quote for it. So unlucky a thing is it for you to meddle with *Church-History*.

Bell. de Scrip. Eccles. p. 283.

64. But whether the Relation be *Truth* or *Fable*; The Question is put, and must be Answer'd: *Would I not have thought that those* Jews *hereby intended to affront our* Saviour Christ? I answer, Yes; No doubt they did. And 'why then (say you) *should I not* 'in like manner interpret this Service of yours to terminate not upon the 'Crucifix, but to tend to him who suffer'd upon the Cross? I answer, 1. That had you put your Question as you ought, you should have ask'd, Why then we do not look upon *your Intention* to be to *Honour*, not the *Cross*, but *Him* that suffered upon it. Now there is a very great Difference between these two. And however your Friend *T. G.* supposes, *That Actions must necessarily go whither they are intended*; yet I think both he and you ought by this time, to be satisfied of the falseness of that *Maxim*? And therefore should we allow your *Intention* to be only to *worship* Christ, and not the *Cross*, yet it do's not thence follow that all your worship must by the Interpretation of *Gods Law terminate* upon him. But now, 2. I have shown, that for all your Pretences, it is not your Intention that your *Worship* should so *terminate upon Christ*, as not to *terminate* also upon the *Cross* together with him. 3. If it were, yet for all your intention you would nevertheless be far from Honouring Christ: seeing that to *worship Christ* by an *Image* is a *prohibited Act*; and *God* cannot be *Honour'd* in the very same *Act* in which he is *disobey'd*. And though an *intention* to *dis-*

honour

honour Chriſt, by abuſing his *Image*, is ſufficient to do it, (as in all other *Caſes*, one *ill Circumſtance* will make the whole Action to be Evil;) yet a *good intention* alone is not ſufficient to make an *Act good*, nor by conſequence for the *glory* of *God*, unleſs that *Intention* it ſelf be alſo govern'd by the *Rules* of His Commandments. For otherwiſe a man might do the worſt things with a *Good intention*, and that ſhould be ſufficient to *ſanctify* all his Villanies. So far have you hitherto been from producing the leaſt ſhadow of an *Anſwer* to overthrow the force of my *Allegations*. My Laſt Inſtance was:

65. *Fourthly*; From the *Hymns* of your *Church*. In which I ſhewed that you addreſs your ſelves to the *Croſs*, and beg *ſpiritual Graces* of it; and that you could not ſay the *Croſs* was here put by a *Figure* to ſignify *Chriſt crucified* upon it; becauſe the very words of the *Hymns* ſhew, that 'tis the *Material Croſs* as diſtinguiſh'd from *Chriſt*, of which they ſpeak. Reply, p. 39.

66. And here you are in a great diſtreſs; you catch at every thing that comes near you; but for the moſt part without conſidering whether it be to any purpoſe or no. As for inſtance: You obſerve, *Firſt*, That I am *briſk and confident*, and have a mind to 'expoſe *your* Literature *as well as your* Idolatry. But, Sir, may I beg leave to ask you on this Occaſion the very ſame *Queſtion* that you do Me. Who is it you mean, when you ſay, I have a mind to expoſe *YOUR Literature?* If you underſtand that of your *Party*, I muſt tell you I am ſo far from *expoſing* it, that I ſhall preſently ſhew you that they are the moſt Learned Men of your *Church* whom I follow in the *Application* of that *Hymn* I alledged. But if by *YOUR Literature* you meant your own, you have then made a moſt unlucky piece of Work of it, in joining *your Literature* and *your Churches Idolatry* together; and I doubt your Brethren will have but little cauſe to applaud the Compariſon. For do but grant it to be as eaſie to *Prove* the *One*, as it is to *Expoſe* the *Other*, and I will never deſire a fairer Advantage againſt both, than you have here offer'd to Me. For, Ib. p. 40.

67. *Secondly*, You ſay I muſt confeſs that your *Churches Hymns* were made by *Poets*, unleſs I will be ſo great a *Hypocrite* as to deny that *Prudentius* and *Fortunatus* were Poets. I ſuppoſe *Prudentius* and *Fortunatus* clubb'd together to make the *Hymn* that I refer to: Only the miſchef is, that the One lived in the End of the IV*th*, the other not till about the middle of the V*th Century*.

* Nay,

Nay, but what now if neither of these were Author of that *Hymn*? I am sure *Gretser*, a very inquisitive Man in these matters, speaks very doubtfully of it, and leaves it in Question, whether *Venantius Fortunatus*, or *Theodulphus* Bishop of *Orleans*, was the Author of it; and He lived yet later, about the beginning of the IX*th Century*. But to let this pass; and consider,

Lib. 1. de Cruce, c. 35.

68. *Thirdly*, How you prove these Men to be *Poets*, for indeed it is very remarkable. You tell me, that if I will but look into the *Corpus Poetarum*, I shall find them to have had a place among the *Poets*. A most undoubted way this, to find out whether an *Author* were a *Poet* or a *Schoolman*; And I dare say you were beholden to no man's *Literature* but your own for this Remark.

69. Well, but to grant that which I perceive you do not know very well how to go about to prove, that the *Author* of this *Hymn*, whoever he was, was a *Poet*; what will follow? Why then you say, *Fourthly*, I shall presently find the *Figure* he there uses; his *Title* being not '*Of the* CROSS, but of the PASSION *of* '*our* LORD. And then you take a great deal of pains to prove, what no man ever deni'd, 'that the *Cross* in Holy Scripture is of-'tentime put to signify, the *Force*, *Effects*, and *Merits* of *Christ*'s '*Death* and *Passion*. Now if this be any thing to the purpose, as all that drops from a Person of your *Literature* must be supposed to be; then I must conclude, that seeing the *Title* of that *Hymn* is 'Of the *Passion* of our *Lord*, whereever I meet the word CROSS in it, I am to understand it not of the *Material Cross*, but of *Christ*'s PASSION. This you must mean, or else all this ado is meer *Reverie*, and *Impertinence*. Now then let us see what mad work we shall according to this new *Exposition* make of that *Hymn*.

'*The* PASSION *of our King comes forth*; *The mystery of the* 'PASSION *shines*; *upon which* PASSION *the Maker of our Flesh* '*was hanged in the Flesh*.

'*Beautiful and bright* PASSION! *Adorned with the purple of a* '*King*. *Chosen of a fit* Stock *to* touch *such sacred Members*.

'*Blessed* PASSION! *upon whose* Arms *the price of the World* 'hung. *Hail*, *O* Passion! *our only Hope*; *In this time of the* 'PASSION, *increase righteousness in the Godly*, *and give pardon to* '*the Guilty*.

70. Now this I am confident a man of so much *Literature* as you are, will not allow to be a proper *paraphrase* of this *Hymn*: And if instead of the *Passion*, you put *Christ* for the *Cross*, this will yet more

more increaſe the *Nonſenſe* and *Confuſion*. In ſhort; If all the *Corpus Poetarum* were alive, and ſhould lay their *Heads* together with you, they could not find out any of their *Figures* that would do the buſineſs; but muſt have ſome new *Eccleſiaſtical Figure* found out to make the *Croſs* ſignify *Chriſt* and *his Paſſion*, at the *ſame time*, and in the *ſame place* in which it diſtinguiſhes *both* from the *Croſs*. And ſuch a Figure I do ſay would be as Great a *Myſtery*, in *Verſe*, as *Tranſubſtantiation* is in *Proſe*. And I deſire you, if you can, to give me but one parallel *Text* of *Scripture*, in which the *Croſs* is at once taken both *literally* for that *Croſs* on which *Chriſt ſuffer'd*; and *figuratively*, for *Chriſt* and his *Sufferings* upon it.

71. In the mean time it ſhall ſuffice me Once more to mind you of what I perceive you have nothing to ſay to; *viz.* That *Aquinas* and his *Followers*, who have been ſometimes reckon'd men of *Literature* in your *Church*, have underſtood this *Hymn* according to the *plain* and *literal* meaning of it: and that ſo confidently as to conclude from it, that your *Church* holds *Divine Honour* to be due to the Croſs. '*We ought to worſhip the* Images *themſelves* (ſays '*Soto*) for the *Church* doth not ſay, We *worſhip* THEE, *O* Chriſt; '*But*, *We* adore *thy* CROSS, *O* Chriſt. And again, '*O CRUX* '*AVE*, &c. *We direct our Words and ſigns of Adoration to the* Ima- 'ges, (ſays *Catherine*) to which *likewiſe we* burn Incenſe: *as when we ſay to the* CROSS, *O Crux Ave*. And to the ſame purpoſe, *Marſilius ab Ingen*; *Ludovicus de Paramo*; *Philippus Gamachæus*, &c. See Dr. *St.* Anſwer to *T. G.* Part 2. Soto de Juſt. & Jure. l. 2. q. 3. Art. 2. Cathar. de Cult & Ador. Imag. p. 133.

72. But if all this will not yet ſatisfy you, but you are ſtill reſolved to adhere to your *new Figure*, I will then give you another *Inſtance*, and which I believe may be *Proſe*, for I do not remember I ever ſaw it in the *Corpus Poetarum*, though this I ſhall leave to your *Literature* to determine: And I pray be pleaſed to ſend us the *Paraphraſe* of this *Antiphone*, according to your New *Method* of *Expounding*:

'*O* CROSS! *brighter than all the Stars*; *famous in the World*; '*exceeding amiable to Men*; *more holy than all things*; *which alone* '*haſt been thought worthy to* bear *the weight of the World*. *Sweet* 'Wood! *bearing the ſweet Nails*, *and ſweet burdens*; SAVE *the* '*preſent* Company gathered together this *day to* THY PRAISE. Breviar. Rom. May 3. p. 797. Paris 1643.

And this may ſerve for the *Second Point*; which was, To make good the *Charge* I had brought againſt you, of giving *Divine Worſhip* to *Images*. I proceed now finally to ſhew;

SECT. III.

That the Church *of* Rome *thus* Worshipping *of* Images *is* truly *and* properly *guilty of* Idolatry.

73. THERE is nothing in all our Disputes with those of the *Church* of *Rome* that seems so much to offend them, as this Charge. They think it not only unreasonable to suppose that *men in the clear light of Christianity* should be capable of falling into *Idolatry*, but even destructive of the very nature of a *Church*, and by consequence contrary to all those Promises of *Christ* in his *Gospel*, 'That *the Gates of Hell should never prevail against it*'; And indeed were our *Notion* of *Idolatry* the same with what some of their late *Advocates* have set forth as *the true and only Notion of it*, I should not at all wonder at their resentments; but rather confess that we had justly deserved all those *Reproaches* which their intemperate *Pens* have of late bestow'd upon us.

Reasons for Abrogating the Test, p. 80, 81.

74. But whatever their opinion of the *true and only Notion of Idolatry* be, yet common equity should have taught them to confess, that we mean no more in our *charge* of it against them, than this, That those of the *Church of Rome*, in their *worship* of the *Host*, of *Saints* and *Images*, do give that Honour to the *Creature*, which ought to be given only to *God*. We do not pretend that you have either renounced the *Worship* of the *Supreme Deity*; or that you do adore either the *Sun*, *Moon* and *Stars*; or even *Angels* and *Saints* as such. And therefore howsoever you may dislike our *Notion* of *Idolatry*, yet you ought not to revile us for fixing a *false Charge against you*, but to shew that we give an *ill Name to a true Charge*. And because I now desire not to be mis-understood, I do first of all declare, that by my *present Conclusion* I intend no more than this, 'That you do give the *proper Acts* of *Divine Worship* to 'Images, as I have already shew'd you do to *Saints*; and that this 'is *truly* and *properly Idolatry*.

75. To discharge therefore this *last part* of my Undertaking as I ought to do; I will proceed distinctly upon these two things,

Ist. To fix our *Notion* of *Idolatry*, against those New *Idea*'s that have of late been given of it.

IIdly. To shew, that according to the *true Notion* of it, the *Church of Rome* in her *Worship* of *Images* is guilty of *Idolatry*.

I. POINT

I. POINT.

I. *Of the true* Nature *of* Idolatry.

76. This is what you desire me to *reflect* upon, and I hope it will not be thought amiss if I here with all imaginable tenderness communicate my *Reflections* to you. Reply, p. 29.

Reply, p. 28.] ‘*Three things* (you say) *there are required to make* ‘*that* Honour *which we do pay to any thing, become* Idolatrous. ‘1*st*, *The* Understanding *must acknowledge an Excellency in the* ‘*Object truly Divine, and worthy of Adoration in the strictest sense,* ‘*where really there is no such* Excellency. 2*dly*, *The* Will *must* ‘*have a propension and inclination to it as such, and pay that Ho-* ‘*nour to it. And Lastly, the Body must pay the exterior Obeysance,* ‘*of bowing, kneeling, prostrating, kissing,* &c. *in pursuance of this* ‘*interior Love and Knowledge.*

77. *Ans.* That is to say, that no One is an *Idolater*, but what takes somewhat to be *God* that indeed is not so, and upon that account gives the Worship due to the *Supreme God* to a *Created Being*. And this explains what you had said before; ‘*that you wonder how it* Reply, p. 27. ‘*could enter into the Minds of Men of common sense to conceive it possible,* ‘*that in the clear light of Christianity, where all Persons are taught there* ‘*is but One God to whom Adoration is only due, they should yet fall* ‘*down and Adore a Stock or a Stone, and pay divine Honour to it.* ‘*That the* Idolatry *of the ancient* Jews *and* Heathens *consisted in be-* Ibid. p. 28. ‘*lieving a plurality of Gods, and adoring them as such:* So that in short, let men but keep to the Knowledge of the *One true God*, and not *worship Saints*, or *Images*, *as such*; and then there is no danger of *Idolatry* for any Other *Worship* that may be paid to them.

78. And now let *Idolatry* be as *stabbing* and *cut-throat* a *word* as it will; Be its *punishment*, if it were possible, greater than what a *Reverend Author* has lately told us is its least, *Death* and *Damnation*; If this be the only *Idolatry*, viz. to *worship* somewhat else besides *God*, as *supposing* it to be very *God*; I dare confidently affirm in behalf of all those *Popular Divines* that have ever used that *scolding word*, That the *Church of Rome* is not *Idolatrous* in the worship of Saints or Images, nor has it in this *sense* ever been charged by us Reasons for Abrogating the Test, p. 71, &c.

as such. But to shew the *Vanity* of this Pretence; and yet more clearly express what we mean by this *Charge*, I will now very plainly examine these two things:

I. Whether, according to the *Scripture-Notion* of *Idolatry*, those may not be guilty of it, who yet both *Know* and *Worship* the *One true God?*

II. *How* such *Persons* may become *Guilty* of it?

I. Whether, according to the *Scripture-Notion* of *Idolatry*, those may not be guilty of it, who yet both *Know* and *Worship* the *One true God?*

79. And here it is not my design to enter on any large *Discourse* about the *general Nature* of *Idolatry*; but still remembring the *particular Point* before me, to prove it only in such *Instances*, as are more immediately applicable to it. And such are especially these two:

1*st*, The *Idolatry* of the *Golden Calf.*

2*dly*, Of the *Calves* of *Dan* and *Bethel.*

Reasons for Abrog. the *Test*, *p.* 85.

80. As to the *former* of these, it has of late been suggested, That it was made by *Aaron* as the *Symbol* of the *Egyptian Apis* or *Osyris*; and to whose *Idolatry* the *Israelites* now return'd in the *Worship* of it. But this is indeed a very weak Suggestion; and whosoever will but consider the *Circumstances* of what was done by that *People* on this occasion, will presently see, that they design'd that *Calf* to be the *Symbol* not of any *Egyptian* Deity, but of the *true God*, whom accordingly they worshipp'd in presence of it. And this will appear;

81. 1*st*, From the *occasion* of this *Idolatry*; which was not any Infidelity as to the *true God*, or that they had now any better Reasons given them for the Worship of others besides him; but

Exod. XXXII. *because* Moses *delayed to come down from the Mount, therefore they urged* Aaron *to make them a* God, *that might go before them.* They had now rested a long time in that place, and were impatient to go on towards the *Land of Promise.* But having now no *Moses* to enquire of *Gods* Pleasure, they wanted an *Oracle* to consult upon these Occasions. And therefore they cri'd out unto *Aaron*, *Up, make us* Gods *that shall go before us, for as for this* Moses *the man that brought us up out of the Land of* Egypt, *we wot not what is become of him.*

82. Now that this was all they intended by it, will appear, 2*dly*, From the *Character* which the *People* presently gave to the

Calf, as soon as it was made: *This is thy God*; or as the *Chaldee* Paraphraſt renders it, *This is thy Fear, O Iſrael*, which *brought thee up out of the Land of* Egypt. For ſure the People were not ſo ſtupid as to think it was either that *Image* which had brought them up out of *Egypt*; or that the *Gods* of *Egypt* had *plagued* their own People for their ſakes, and with a high hand deliver'd them out of their Power. No, doubtleſs they underſtood by it their *God*, who but juſt before at the delivery of the *Law*, had aſſumed this as his own peculiar *Character*, *I am the* LORD *thy God, which have brought thee out of the Land of* Egypt, *and out of the houſe of Bondage*. And this naturally Suggeſts to me a *third Evidence* of this Truth. Ibid. ver. 4. Exod. XX.

83. From the Title which *Aaron* himſelf gave to that *God*, of which this *Calf* was the *Symbol*. Ver. 5. '*And when* Aaron *ſaw it*, '*he built an Altar before it*; *and* Aaron *made Proclamation and ſaid*, *To morrow is a feaſt unto the* LORD. This was the peculiar and incommunicable name of the *God* of *Iſrael*, which he aſſumed unto himſelf, *Exod.* VI. 2. when he renew'd his *Covenant* with them; and we do not find any one place in all the *Holy Scripture*, where it has ever been attributed to any other. Ibid 5.

84. 4*thly*, Had the People hereby deſigned this to be the *Symbol* of the *Egyptian Deities*; how comes it to paſs, that (as we read in the next Verſe) *they offer'd Burnt-offerings, and Peace-offerings unto it*. For this, both the *Scripture* tells us, was an *Abomination to the Egyptians*; and a late *Advocate* for you, freely confeſſes, that they eſteem'd *Bullocks* and *Rams* to be *Sacred Animals*, and therefore never offer'd any of them to their *Gods*. Ver. 6. Reaſons for Abr. the *Teſt*, p. 114, &c.

85. Laſtly, The Scripture plainly diſtinguiſhes this *Idolatry* from that of the *Egyptians*, and makes the one to have been the Puniſhment of the other. It is confeſs'd, or rather contended for by the *Author* I but now mentioned, that the *Egyptian Idolatry* conſiſted in worſhipping the *Sun*, *Moon* and *Stars*, as the *Supreme Deity*: Now, this St. *Stephen* tells us, that *God* afterwards permitted them to fall into, and therefore it muſt have been ſome other *Idolatry*, which in this *Caſe* they were *Guilty* of; For ſpeaking of their ſetting up the *Golden Calf*, Acts VII. 41. He thus goes on, ver. 42. *THEN God turned, and gave them up to worſhip the* Hoſt of Heaven.

86. As for the other Inſtance I propoſed to conſider; The *Calves* of *Dan* and *Bethel*; the Occaſion of their making, was this. When

When the ten Tribes had thrown off *Rehoboam* from being their *King*, and had chosen *Jeroboam* to Reign over them; This new Usurper, fearing lest if the People went up at the yearly *Sacrifices* to *Jerusalem*, where *Rehoboam* still Reigned over the other *two Tribes*, it might in time occasion their falling away from him, set up two *Calves* in *Dan* and *Bethel*, and made *Altars* before them, and perswaded the People, saying, *It is too much for you to go up to* Jerusalem: *Behold thy* Gods, *O* Israel, *which brought thee up out of the Land of* Egypt.

1 Kings XII. 28.

87. Now that *Jeroboam* intended these *Calves* to be *Symbols* of the *God of Israel*, appears, *1st*, From most of those Reflections I before made. He gives them the same *Character* by which they constantly understood the *God of Israel*; *Behold* (says he) *thy* God, *that brought thee up out of the Land of* Egypt. He offer'd Sacrifies before them, and consecrated the *Priests* that Ministred unto them, with a *young Bullock and seven Rams*. All which is exactly agreeable to what *God* required of them, but was utterly inconsistent with the *Idolatry* of *Egypt*. But

2 Chron XIII. 9.

88. *2dly*, We have some more peculiar *Proofs* of this matter. I speak not now of the *readiness* of the People in complying with him, which it is not imaginable they would so easily have done, had he intended to lead them to the Worship of *strange Gods*. Nor will I insist upon the danger, which so sudden an *Innovation* might have brought to this *new King*, and who was not so little a *Polititian*, as to attempt such an Alteration at a time when he was hardly yet well establish'd in his new *Usurpation*. These are indeed great Probabilities, but such as this Cause needs not; seeing it has the Evidence of *Holy Scripture* fully confirming it; It being certain that the *Idolatry* of these *Calves* did not take them off from the *Service* of the *true God*. Let us examine all along the History of the *Kings* of *Israel*; we shall find them constantly worshipping the *Jehovah*, the *God of Israel*. *Jehu* was zealous for him; he destroy'd the *Idolatry* of *Baal* out of his concern for the *Lord*; and had the Kingdom by *Gods* own immediate Promise setled upon his Posterity for his so doing. And yet it is expresly said of him, *Howbeit from the Sins of* Jeroboam, *who made* Israel *to Sin*, Jehu *departed not from after them*, viz. *the* Golden Calves *that were in* Bethel, *and that were in* Dan.

2 King. X. 29.

89. Who was it but the *true God* for whom *Elijah* appear'd so zealous? 1 *King.* XVIII. when he enter'd into that famous trial with

with the *Prophets* of *Baal*; *If the* Lord *be God, follow him; but if* Baal, *than follow him.* And the Fire came down from Heaven, and burnt up the Sacrifice, and all the people confeſt, ſaying, 'The Lord *he is* the God; 'The Lord *he is* the God. Ibid. 39.

90. Hence it is, that when *Ahab* fell into that other kind of *Idolatry* which conſiſts in worſhipping of *falſe Gods*, he is repreſented as much more heinouſly offending *God*, than the other *Kings* of *Iſrael*, who worſhipp'd the *Calves* of *Dan* and *Bethel*, 1 *Kings* XVI. 31. 'And it came to paſs, as if it had been a light 'thing for him to walk in the ſins of Jeroboam the Son of Nebat, that 'he went and ſerved Baal, and worſhipped him. 1 King. XVI. 31.

91. By all which it undoubtedly appears, that in both theſe caſes, they deſign'd by thoſe *Calves* to worſhip the *true God*; and then ſeeing it is confeſt they did commit *Idolatry* in that ſervice, it muſt remain that men may know, and ſerve the *true God*, and yet by *worſhipping* him in this prohibited manner, may in the interpretation of the *Divine Law* commit *Idolatry*.

92. I ſhall conclude this with that Confeſſion which the *Evidence of truth* in this *matter* has extorted from *Cardinal Bellarmin* and and ſome *others* of your *own Communion*; where anſwering this objection, that when the *Golden Calf* was ſet up, *Aaron* proclaimed a Feaſt not to any *other ſtrange God* but ליהוה to the *LORD*, to the *Jehovah*, 'It is (ſays he) the *ſolution of* Abulenſis 'and others, *that there were two ſorts of Idols among the* Hebrews. 'One *without the name of any certain God, as that of* Micha, *Judges* 'XVII. *and perhaps the Golden Calf which* Aaron *made*, Exod. XXXII. 'and Jeroboam *renew'd*, 1 *King.* XII. *for the Scripture does not call* 'the *Calf the God* Moloch, *or the God* Baal, *but always ſays*, 'These 'are thy GODS, O *Iſrael. The other ſort of Idols had a certain name*; 'as Baal, Moloch, Aſhtoreth, Chamos, *&c. as is plain*, 1 *King.* 'XI. &c. *They ſay therefore, and that not* improbably, *that it may be* 'admitted *of the* former kind, *That the* Jews *did think that in the* 'Idol *THEY WORSHIPPED THE TRUE GOD.* Bellarm. lib. 2. de Imag. c. 13. p. 2130, 2131.

93. And now tho this might ſuffice to ſhew how conſiſtent the guilt of *Idolatry* is with the acknowledgment of *one true God*, yet will I add a reflection or two more, for the farther confirmation of it. For,

Firſt, Were ſuch a *Notion* as this of *Idolatry* to be admitted, it would ſerve no leſs to excuſe the Heathens than thoſe of the *Church of Rome* of the guilt of it. For however they worſhipp'd

other

other *inferior Deities*, as these do *Saints* and *Angels* with a lower degree of *Religious Honour*; yet even they too acknowledged *one Supreme God*, who was over all, and to whom the highest *Worship* and *Adoration* alone was due. This has been so largely proved by *T. G*'s *worthy* and *learned Antagonist*, not to mention any others who have occasionally treated of this Argument, that I shall not need to enter on any particular induction in order to the asserting of it.

Defence of the Disc. of Idolatry, par. 1

94. *Secondly*, It cannot be question'd but that this new *Notion* of *Idolatry*, set up on purpose to excuse you from that Imputation, is utterly repugnant to the Principles of the Ancient *Fathers*, who certainly charged those with *Idolatry*, who yet believed and worshipp'd the very same *God* with themselves. Thus St. *Athanasius* charges the *Arrians* with *Idolatry* for *adoring Christ*, 'whom they 'esteem'd to be a *Creature*. He tells them, that no *supposition of any* 'Excellencies whatever in him, altho derived from God, would excuse 'them. But that if they thought him a meer man, and yet adored him, 'they would be found worshippers of men for all that. Nay he doubts not to parallel them with the *Gentiles*, and to compare the service they paid to *our Saviour* upon this supposition, with that which the other gave to their *inferior Deities*. And the same was the opinion of all the rest of those great men, *Gregory Nazianzen*, *Nyssen*, *Epiphanius*, &c. and whose words are so well known, that I shall not need to transcribe them.

Athanas contr. Arrian. Orat. 1. p. 286.

Ib. 387.

95. But now that I have mentioned *Epiphanius*, I may not forget another sort of *Idolatry* exploded by him, and yet more near our purpose than the foregoing. I mean that *Worship* which some *Superstitious Women* in his time paid to the Blessed *Virgin* by offering a *Cake* to her. Now this that *Holy Father* condemns as downright *Idolatry*, and the device of the *Devil*. And to shew how consistent the charge of *Idolatry* is with the *worship* of *one God*, he gives us a similitude that would almost imply a necessity of acknowledging the *one true God* to compleat the nature of it: 'Idolatry (says he) *comes into the world through an Adulterous inclina-* 'tion of the mind, *which cannot be contented with* one God alone: 'Like *an* Adulterous Woman *that is not satisfied with the chast em-* 'braces *of* one Husband, *but wanders in her lust after* many lovers. So possible did those *Ancient Fathers* think it to be for Men in the *clear light of Christianity*, and retaining the *acknowledgment of the true God*, nevertheless to commit *Idolatry*.

96. I

96. I might add here the *Exhortations* of the New Teſtament, where both S. *Paul* and S. *John*, among other Cautions to the Chriſtians of their Times, place that of *fleeing* from *Idolatry*; and this in ſuch a manner, as evidently ſuppoſes them very capable of continuing the Profeſſion of Chriſtianity, and the *Knowledg* and *Worſhip of God*, and yet of falling into it. But I ſhall content my ſelf, laſtly, to *cloſe* up this with the *Confeſſions* of Learned *Romaniſts* themſelves, who have acknowledged *Idolatry* to be conſiſtent with the *Worſhip* of the *true God*.

97. S. *Thomas* defines *Idolatry to be a Sin, whereby the ſingularity of God's Dominion is taken from him:* And *Card Cajetane* in his Notes upon this ſame *Queſtion*, ſuppoſes that a *Chriſtian* may commit *Idolatry*, and yet be ſo far from renouncing the true *God*, as not to violate any part of his Faith in him. *Gregory de Valentia*, ſays 'tis *Idolatry*; "*Whenſoever a Man in-*"*tends to apply to a Creature, either by Words or by Actions, any* "*eſtimation which is proper unto the Majeſty of God, whether it be* "*done directly or indirectly.* *Vaſquez* reckons thoſe to be *Idola-*ters, who give to an *Image the Service due to God*; and defines an *Idol* in general to be, *Whatſoever is worſhipped as God that is not truly ſo.* Now all theſe either manifeſtly *ſuppoſe* the Knowledg of the True *God*, or at leaſt do not *exclude* it.

22da q. 94. Ar. 3. reſp. ad 2. Cajet. pag. 340

Lib. 1. de Idol.

Vaſquez in 3. T. 1. p. 721.

98. But what need I inſiſt upon Generals, ſeeing if we may believe thoſe of your own *Communion*, you are not only capable, for all your *Chriſtianity*, of falling into *Idolatry*; but in this very Point of *Image*-Worſhip, are *actually* guilty of it. For,

1*ſt*, Cardinal *Bellarmine* diſputing againſt that which I have ſhewn by ſuch a number of Witneſſes to be the *True Doctrine* of your *Church*, viz. "That the *Image of Chriſt is to be worſhipp'd* "*with proper Divine Worſhip*; doubts not to ſay this is *Idolatry*; And therefore argues in this manner againſt it: "*That this* "*Worſhip is either given to the Image for it ſelf, or for the ſake* "*of another. If for it ſelf, it is plainly* IDOLATRY; *if* "*for another, it is not proper Divine Worſhip, becauſe the very Na-*"*ture of that is to be given for it ſelf. Again; Either the Divine* "*Worſhip* (ſays he) *which is given to the Image relatively for a-*"*nother, is the ſame with that which is given to God. or it is an* "*inferior Worſhip. If it be the ſame, then the Creature is equally*

Bellarm. de Imag. Ss. l. 2. c. 24. p. 2153. C.

"*worshipped with God, which* CERTAINLY IS IDOLATRY. "*For* Idolatry *is not only when* GOD IS FORSAKEN, *and an* "Idol *worshipped, but when an* Idol *is worshipped* together with "God. *If it be an Inferior Worship, then it is not the proper Di-* "*vine Worship.*

99. So that now then the Point is reduced to a fair issue. Either we must pay the *same Adoration* to the *Image* that we do to the *Original*, and then *Card. Bellarmine* pronounces us *Idolaters*; Or we must give it only an *Inferior Honour*, and then *Card. Capisucchi*, and the *Inquisition*, damn us as *Hereticks*. Nay, but there is *Idolatry* committed go which way you will. For

In 3. T. 1. p. 778. *Vasquez*, another Learned *Jesuit*, and whose Works have been no less approved than *Card. Bellarmine*'s, tells us; "*That if a* "*Man give* inferior Worship *to an* Image, *distinct from that* "*which is given to the Thing represented by it, he thereby incurs the* "*guilt of* IDOLATRY, *because he expresses his submission to a* "*meer* inanimate Thing, *that hath no kind of Excellency to de-* "*serve it from him.* And now seeing there is so much danger of *Idolatry*, whatever the *Honour* be that is given to *Images*, I hope we may be the easier excused, if admonished by these *Confessions*, and directed by *God's Commandments*, we refuse to give them any *Honour* at all. And thus much be said to the first Point, "That a Man may be capable of falling into *Ido-* "*latry*, though he continues both to know and worship the "*One true God.* My next Business is,

2*dly*, To shew, How *this* may be done by him.

100. I shall mention only two ways, and which I have already before insinuated; *viz.*

1. By worshipping the *True God* after an *Idolatrous manner.*
2. By giving *Divine Worship* to any *other* besides Him.

1. By worshipping the *True God* after an *Idolatrous manner.*

101. This was the *Case* of the *Israelites*, in the Examples I have before mention'd, of the *Calves* of *Aaron* and *Jeroboam*. They directed their *Adoration* to the JEHOVAH, the LORD

LORD their God that brought them up out of the Land of Egypt. To him they *proclaim'd* the Feaſt, and offer'd Burnt-*Offerings* and *Sacrifices* upon their *Altars.* Yet becauſe they ſet up a *Symbol* of him, contrary to his Command, and worſhipp'd him after an *Idolatrous manner*, they are expreſly charged as *Idolaters* in *Holy Scripture*; and the Worſhip that was intended by them to *God*, is repreſented as given to a Molten Image.

102. And the ſame was the Caſe of that other Image which *Card. Bellarmine* joins with theſe, *viz.* the *Teraphim* of *Micha*, *Judg.* XVII. that theſe were deſigned for the Service of the True *God*, is plain, ſeeing both his *Mother* is ſaid to have conſecrated the Silver of which they were made לֵיהוָה to the *JEHOVA*, Verſ. 3. and *Micha* himſelf hired a *Levite* of the LORD's to be his *Prieſt*, Verſ. 10, 11. And he comforted himſelf upon this conſideration, *Verſ.* 13. "*Now know I that* "*the LORD will do me good, ſeeing I have a Levite to my* Prieſt. And again, *Chap.* xviii. 5. *The Prieſt asked Counſel of GOD*; for ſome of the *Danites* that enquired of him, and GOD, or the JEHOVA, *gave them a true* Anſwer. It is ſuppoſed by ſome in favour of this *Micha*, that being a Religious Man, and the publick Service of *God* being very much obſtructed by the miſerable Violence of thoſe Times, he made himſelf a little *Oratory*, and placed in it all the Furniture of the *Tabernacle*, with theſe *Teraphim* to reſemble the *Cherubims* of the *Ark*, whoſe Figure S. *Hierome* and others ſuppoſe them to have had. But whatever becomes of this Fancy, that which I have to obſerve now is, that what the *Original Hebrew* ſtiles *Teraphim*, the old *Vulgar Latin* calls *Idols*; and in that famous Paſſage, 2 *Sam.* xv. 23. they are both join'd in the ſame rank of Ilneſs with one another; "*For Rebellion is as the Sin of Witchcraft*; *and to tranſgreſs an* Idol *and a* Teraphim: ἀνομία καὶ εἰδώλων, ſo *Symmachus* renders it; and ſo both the אוֹן and תְּרָפִים in that place muſt undoubtedly be underſtood. And indeed *Card. Cajetan* himſelf confeſſes as to the very Point before us, that the whole Work (however *Micah* intended it) was in *God*'s eſtimation without queſtion *Idolatry*: And to whoſe Opinion we have already ſeen *Card. Bellarmine* to have agreed; not to mention *Toſtatus* and others whom he refers to as acknowledging the ſame likewiſe.

Comm. Jude 17. *Verſ.* 2.

103. 2*dly*, As for the other way by which a Man may commit *Idolatry*, who yet both *acknowledges* and *worships* the *True God*, *viz.* by giving *Divine Worship* to any other together with him; I have already offer'd Instances of that in the *Cases* of the *Arrians* and *Collyridians*; the one of which for worshipping *Christ*, whom they supposed to be but a *Creature*; the other for offering a *Cake* to the *Virgin Mary*, are charged by the Ancient *Fathers* as *guilty* of *Idolatry*. Nor is this without foundation from the *Holy Scripture*. For besides, that first of all we find there "*all Religious Worship appropriated to God only*; and therefore to give such Worship to any other, must be practically to set up *another God*. To say nothing, 2*dly*, that if any such Worship has at any time been offer'd any Holy *Men* or *Angels*, they have not only constantly refused it as a great Abomination, but have still given this Reason for it, that they were *Creatures*, and by consequence not to be *adored*: *Stand up* (says St. *Peter* to *Cornelius*) *for I also am a Man. Sirs, Why do ye these things?* (says St. *Paul* to the Men of *Lystra*, who would have *offer'd Sacrifice* to him) *We are also Men of like Passions with you. See thou do it not*, (says the *Angel* to St. *John*) *for I am thy fellow Servant: worship God.* All which sufficiently shew, that to *worship* any *other* besides *God*, is to raise them above the *state* of *Creatures*, and in effect to make *Idols* of them. We may observe, 3*dly*, That to give even the least part of that Service which is due only to *God* to any *Creature*, is expressly called *Idolatry*. Thus because we ought to *trust* in *God only*: *Covetous Men who* (as St. *Paul* tells them) *trust in uncertain Riches*, are in the *New Testament* called *Idolaters*. And sure those do not less deserve this *Character*, who trust in the Blessed *Virgin* and the *Saints*, or by any other *Act* of *proper religious Worship*, such as *Prayer*, and in one word all those other Instances of *religious Adoration* I have heretofore mentioned, shew that they divide the *proper* Service of *God* with *them*.

Acts 10. 26. Acts 14. 15. Rev. 22. 9. Colos. 3. 5. Ephes. 5. 5.

Bellarm. L. C. §. 98. supr.

104. Let us add to this, 4*thly*, That *Cardinal Bellarmine* himself confesses that Idolatry is committed, not only when *God* is forsaken and an *Idol* worshipped, but when an *Idol* is worshipped *together with him*. And this he proves from *Exod.* XX. 23. *Ye shall not make WITH ME Gods of Silver*, &c.

Vatabl. in Loc. אתי *i.e.* says your Learned *Vatablus*, to worship them *together*

"ther with *Me:* For I will that ye ſhould worſhip *ME A-*
"*LONE*, and not joyn any *Companion WITH ME.*

105. I ſhall finiſh this with the Conſideration of that Charge which S. *Paul* brings againſt the *Gnoſtick Heretick*s, and in which he plainly argues againſt their *Idolatry*, Rom. 1. 25. "*That they changed the Truth of God into a Lie*, i. e. ſays *Theodoret*, they gave the name of *God* to an *Idol: and worſhipped or ſerved the Creature* παρὰ τὸν κτίσαντα *beſides*, but yet *together with the Creator, who is bleſſed for ever*, Amen. "*For* "*whereas* (ſays the ſame *Father*) *they ought to have worſhipped* "*the true God, they gave Divine Worſhip to the Creature*; *To the* "*ſame Accuſation are they ſubject, who calling the only begotten* "*Son of God of a* Creature, *do yet* worſhip *him as* God. *For* "*they ought in their Divinity either not to rank him among the* "Creatures, *but with* God *that begat Him, or if they will have* "*Him to be a* Creature, *they ought not to give* Worſhip *to Him as* "*a* Deity.

106. Hence *Athanaſius* calls this "*the folly of the* Arrians *and* "Greeks: *to worſhip the* Creature, *beſides or with the* Creator. Tom. 1. p. 385. C. And again, "*The Apoſtle* (ſays he) *accuſes the Greeks that they* "*worſhipped the* Creatures, *ſeeing that they ſerved the* Creature *be-* "*ſides the* Creator; *ſeeing then the* Arrians *ſay that our Lord is a* "Creature, *and ſerve him as ſuch, wherein do they differ from* "*the* Greeks *or* Gentiles? And laſtly, S. *Jerome* in anſwer to the charge of *Vigilantius*, who accuſed them of *Idolatry* for worſhipping the *Reliques* of the *Martyrs*, utterly renounces the Charge upon the ſame Foundation: "*But as for us* (ſays Jeronim. Epiſt. ad Ripar. T. 3. Eraſm. *fol.* 54. "he) *ſo far are we from adoring the* Reliques *of the* Martyrs, "*that we do not worſhip the Sun or the Moon, not any Angels or* "*Arch-angels, not the Cherubims nor Seraphim, nor any Name that* "*is named either in this World or in that to come, leſt we ſhould* "*ſerve the* Creature *rather than the* Creator, *who is bleſſed for* "*ever.*

107. And thus have I endeavour'd in as ſhort a compaſs as I could, to clear the *general Notion* of *Idolatry*, as far as concerned the *Point* before me, and in which I ſuppoſe you to have erred more for your *Churches ſake*, than for any great difficulty there is in underſtanding the *nature* of this *Sin.* It will now be an eaſie task from theſe *Principles* to infer, (which is my *next Point.*)

II. That

II. That your *Church* in the *Worship of Images* is *truly* and *properly* guilty of it.

And this I shall shew according to what you desire;

1*st*, With reference to those who hold that *Images* are to be *worshipped* with the *same Worship* as the *Things* which they *represent*.

2*dly*, As it concerns their Opinion, who denying *this*, yet allow an *inferiour Honour* to them.

First, That they are *guilty* of *Idolatry*, who *worship Images* with the *same Honour* as the *Things* which they *represent*.

108. Where first I must observe, that this, however of late opposed by you and the rest of our *new Representers*, is yet not only the most general received Doctrine of the *Roman Church*, but so esteem'd to be the sense of your two Councils of *Nice* and *Trent*, that *Card. Capisucchi* produces a long *Catalogue* of your greatest Writers who have look'd upon it as favouring of *Heresy* to oppose it. And not only Monsieur *Imbert* in *France*, but also *Ægidius Magistralis*, and the *French Gentleman*, whose Case I before represented, will assure you, that in the *Inquisitions* of *Italy*, *Spain*, and *Portugal*, 'tis somewhat more than a *Scholastick Nicety*, or a *probable Opinion*, which may without danger be opposed by you. And therefore, tho to make good my promise, I shall also dispute this *Point* with you too upon your *own Principles*; yet I must needs declare that 'tis here I esteem my self truly to oppose the *Doctrine* of your *Church* in this particular.

109. Now that they who hold this sort of *Image-worship* are thereby *guilty of Idolatry*, is so evident that your own *Card. Bellarmine* could not forbear reproaching them with it: And whose words I will once more produce, not more for the *Authority* than the *Weight* of them; where maintaining this *Conclusion*, "That *Images of themselves and properly are not to be* "*worshipped with the same Worship with which the Exemplar is* "*worshipped*, He thus argues against the contrary Opinion: "*Ei-* "*ther that* Latria *or* Divine Worship *which is given to the* Image, "*for*

"*for another is the* ſame *with that Worſhip which is paid to* God, "*or it is* ſome inferiour Honour: *If it be the* ſame, *then the* "Creature *is* equally worſhipped *with* God himſelf, *which is* "*certainly* Idolatry; *For it is* Idolatry, *not only to forſake* God "*and worſhip an* Idol, *but to worſhip an* Idol *together with* God. "*As it is written*, ye ſhall not make *Gods* of *Gold* or of *Silver* "together with Me. Thus this great Writer. And tho I ought not to expect ſuch free Declarations from you, whoſe buſineſs it is to diſſemble, and ſoften, and accommodate things all you can, yet have you plainly enough inſinuated the very ſame. For when you lay down this Poſition, "*That the* Image "*of our Saviour Chriſt, or the Holy Croſs, is upon* no account "whatſoever *to be worſhipped with* Divine Worſhip, *that* Wor- "ſhip *being due only to* God: All you have to ſay for the other Opinion is, *that it MAY*, nay that's not enough, it *MAY POSSIBLY be defended*, which is, I think, a tacit Confeſſion, that, to ſay the truth, you doubted it *could not*. 'Tis true, you afterwards grow more confident, and improve your *POSSIBLY* into *EASILY*; "*I ſay theſe Expreſſions of the* "Schools *MAY be EASILY defended*; but then you add, that it muſt be done by "*interpreting them ſo as not to ſhock this* "*firſt* Principle, *That* God alone *is to be* worſhipped; That is to ſay, by *changing* the *Concluſion*; and whereas they ſay, "*That* "*the* Croſs *is to be* worſhipped *together with Chriſt with* Divine "Worſhip; you give it the new turn, That not the *Croſs*, "but *Chriſt in preſence of the Croſs* is to be worſhipped with "*Divine Worſhip*. For otherwiſe you had before told us, that "*the* Holy Croſs *it ſelf muſt upon* no account whatſoever *be* "*worſhipped* with *Divine Worſhip*; and again here, this firſt *Principle* (ſay you) muſt not be ſhock'd, "*That* God alone "*is to be adored with* Divine Adoration. *Reply, Pref.* pag. 18.

110. It appears by this how uneaſy you are in this *Caſe*, and it is not a little Confirmation to us of the Security of our Condition, to ſee that you whoſe concern it ſo much is to be very well aſſured of what you do, yet cannot agree among your ſelves what *Honour* is to be given to *Images*. But one Party thinks that cannot be maintain'd without *Idolatry*, which the other declares may not be deny'd without *Hereſie*. As for the *Images* of the *Bleſſed Virgin* and the *Saints*, that thoſe commit *Idolatry* who worſhip them with the ſame *Religious Worſhip* that they

they pay to the *Exemplars*, will follow from what I have before said of your worshipping the *Blessed Virgin* and *Saints* themselves. For if it be *Idolatry* to give *Religious Worship* to the *Prototypes*, it must then be much more so, to pay it to the *Images*.

111. For your other *Images*, those of our *Saviour Christ* and the *Holy Trinity*, I shall need no other Argument than that of *Card. Bellarmine* before-mention'd, to shew the *Worship* of those too to be *Idolatry*. It being evident that to give *Divine Adoration* to any *Creature*, that is, to worship any Creature as *God*, is to make an *Idol* of it, and therefore the Service that is thereby paid to it must be *Idolatry*. Now that this is the *Case* of those who hold this Opinion, if what I have already cited from them be not sufficient to show, and especially where they declare (as we have seen) that not only *Christ*, but the *Image* it self too is to *terminate* the *Divine Worship* which is paid to *Christ* by it; I am sure the *Reason* which they bring to establish their *Conclusion* will be more than enough to do it: viz. "*That the same* Indivisible Act *is at* once *and* indivisibly "*the* Worship *both of the* Image, *and of* Christ *represented by* "*the Image. And if the* Image *of Christ be adored with the* "*same* indivisible Adoration *with which Christ is adored, that* "Adoration *must be the* supreme Divine Adoration, *seeing with* "*such only* Christ *is to be* adored.

Card. Capis. de cult. Im. qu. ii. par. 9. pag. 650.

112. But how then do's the *Cardinal* excuse this from being *Idolatry*. He answers, "*That it is not* Idolatry, *because the* "Image *as an* Image *is in that respect* Christ himself. *For in* "*this respect* (says he) *the* Image *of Christ is not consider'd* "*PRECISELY as it is a CREATURE, but as it is a* "Divine Thing, *and* Christ himself *by Representation.* And then he dogmatically concludes, "*That it is not at all* inconvenient "*that a CREATURE as it is a* Divine Thing, *and after a* "*certain manner* one *with* God, *should be* honour'd *with the very* "*same* Divine Honour, *with which* God himself *is* honour'd. In short, he confesses that the *Images* of *Christ*, upon the account of their being so, may be *adored* with the *very same Adoration* that *Christ himself* is; and that in such a respect it is not at all *inconvenient* for the *Creature* to have *Divine Worship* paid to it. He looks upon *Idolatry* to be then only committed when the *Image* is worshipped *exclusively* to *God*, but that it

Ibid. par. 18. p. 677.

Ibid. 679.

is

is none to worſhip *God* by an *Image*, or to worſhip an *Image* together with *God*. But yet ſince he confeſſes that *Images* conſider'd as *Images*, in their *Repreſentative* Natures, are ſtill but *Creatures*, and to worſhip any *Creature* with the Worſhip due *only to God* (whatever the pretence be for the ſo doing) is in effect to ſet up another *God*, which muſt needs be *Idolatry*; It will remain that no pretence of *Scholaſtick Niceties* will be able to excuſe this great Man from *Card. Bellarmine*'s cenſure of *Idolatry*; "*Seeing* (as he truly tells us) *it is* Idolatry *not* "*only to forſake* God *and worſhip an* Idol, *but to worſhip an* Idol "*together* with God. But all this will more evidently appear from the other Conſideration, in which I am to ſhew,

Secondly, That even thoſe who deny this *Supreme Divine Honour* to *Images*, are yet guilty of *Idolatry* in what they allow to them.

113. The truth is, the caſe of theſe Men is, I think, rather more inexcuſable than that of the other kind, becauſe that (in S. *Paul*'s words) Rom. 1. 32. "*Knowing the Judgment of* "*God that they which commit ſuch things as theſe are worthy of* "*Death*, they *not only do the ſame, but* Συνευδοκοῦσι τοῖς πρᾶσ- "σουσιν. *They aſſent to* thoſe who do them. Συνηγοροῦσι, ſo *Theophylact*; they *defend* and *patronize them*: ἔχματος δὲ ἔστος ὄρος τῆς παρανομίας. As *Theodoret* very well obſerves upon this place.

114. Now that this is indeed truly your *Caſe* appears, 1*ſt*, In that at the ſame time that you aſſert in expreſs terms, *that you do not* worſhip Images, *God forbid: That the* Croſs *is upon NO ACCOUNT WHATSOEVER to be worſhipp'd with* Divine Worſhip; you nevertheleſs comply with thoſe others before mention'd in all the moſt forbidden *Inſtances* of *Divine Adoration*. You *incenſe them*, you carry them *ſolemnly* in *Proceſſions*, you *conſecrate* them for this very end that they may be *worſhipped*, you *proſtrate* your ſelves before them in the *Church of God*, and in the *time* of *Prayer*, you *deſire* ſeveral *Graces* to accrue to you by your *ſerving* of them, nay you *addreſs* your very *Prayers* to them, which your own *Aquinas* makes uſe of to *prove* that a *proper Divine Adoration is due to the Croſs*; for having laid down this *Concluſion*, that the *Croſs is to be adored*

with the same Adoration that Christ himself is; He immediately subjoins, "*And for this cause it is that we* speak *to the* Cross, *and* "pray *to it as to Christ himself. Where you must observe* (says *Card. Cajetan* in his *Notes* on that Passage) that S. *Thomas* "brings *our speaking to* the *Cross* as an *effect* of the same *Adora-* "*tion with which Christ is adored.* For because we *speak* to the "*Cross* as *Christ*, 'tis a *sign* that we *recur to* the *Cross* as *to* "*Christ*. By all which it appears that you are in this matter αὐτοκατάκριτοι, or *self-condemned*: If you believe this Worship to be lawful and yet deny it, of *Hypocrisy* towards us; if you think it to be *Idolatrous*, and yet comply with it, of a great Sin towards *God*.

Aqu. 3. p. qu. 25. ar. 4. in Corp.

115. And that which yet farther confirms me in this is, to consider what wretched *Evasions* you make use of to excuse your selves in these Particulars. Can any thing be more pitiful than the *Expositions* you have here offer'd, of your *Consecrating of Crosses*, of your *Good-friday-Service*, and of the *Hymns* of *your Church*, which I had alledged as Instances of that *Worship* you give to *Images*? Do not these plainly shew a *desperate Cause*: and that you are but too sensible that your *old Practices* are not to be reconciled with your *new Pretences*.

116. If while I am endeavouring to convince you of *Idolatry*, I do by the way discover your Insincerity, 'tis what I cannot help. But all the use I shall make at present of these Remarks shall be to observe, that even those among you who pretend the most to deny a *Divine Worship to Images*, yet must allow such *Acts* of it as these I have here recounted. Now that even this will involve you in this *Guilt*, is evident from the *Scripture-Notion* of *Idolatry* before establish'd. For I desire you to tell me, if you can, what did those *Israelites* do when they worshipped the *Golden Calf*, that you do not at this day practise in the very same manner? Was it, 1. that they *worshipped God* by an *Image*? But if this be *Idolatry*, you cannot deny but that you do the very same. Or, was it, 2. that they did not refer their *Worship* finally to *God*, but *terminated* their *Adoration* upon the very *Image* it self? Nay, but *Aaron* in expres terms *proclaim'd a Feast unto the Lord*; and to whom can we suppose that they *offer'd* their *Burnt-offerings* and their *Peace-offerings*, but to the *same* LORD to whom the *Feast it self was proclaim'd*?

117. To

117. To conclude; There is nothing in that whole *History* to make us doubt but that they design'd that *Calf* only as a *Symbol* of the *God of Israel:* And their *Idolatry* by Consequence was no other than what the most moderate Men of your *Church* must confess themselves to be guilty of, *viz.* "That, contrary to *God*'s express *Command*, you set up *Graven* "*Images* as *Representations* of our *Saviour Christ* and the *Holy* "*Trinity*; and *worship* the *infinite* and *incomprehensible* God, in a Figure made like unto a Mortal Man: Which *God* himself has warranted us by his holy Word to call *Idolatry*.

118. It remains therefore upon the whole, that either you must shew us to be mistaken in our *Notion of Idolatry*; or you will never be able to acquit your selves of the *Charge* of it. And when you have done this, we shall then only tell you, that you commit a *Sin* in this *Service*, that you violate *God*'s holy *Law* which forbids it; but for the *denomination* of it, we shall leave it to you, whose *Sin* it is, to give it what particular *Name* you your selves think fit.

Of RELIQUES.

119. IN the Point of *Reliques* you offer only two things in answer to all that I had said upon that *Subject*, viz. *Reply*, p. 42, &c.

Reply] First, "*That the whole of my Discourse proceeded upon* "*verbal Dispute, what we are to call that Honour which you* "*give to them, and which you deny to be properly* Worship. "Secondly, *You once more egregiously* cavil *about the* Transla- "tion *of that Part of the Council of* Trent *which con-* "*cerns this Subject, and deny that you seek to the* sacred Mo- "numents *or* Reliques *of the* Saints *for the obtaining of* "*THEIR Help and Assistance.*

120. *Answ.*]. For answer to which Pretences, because I as little *love to prolong Disputes* at any time, as you do when you have no more to say in order to the carrying of them on; I will lay aside *words*, and bring the Issue to the things themselves, *Reply*, ibid.

and shew how miserably you have prevaricated in this *Point* too, as wellas in the foregoing, by proving,

I. That you do *properly worship* the *Reliques* of your *Saints*.
II. That you do seek to them for *Help* and *Assistance*.

And when this is done, I shall not need say any thing to prove that you here also commit *Idolatry*; seeing you allow the *Cases* of *Images* and *Reliques* to be the *same*; and the *Council* of *Trent* makes this to be the very difference between the *Heathens* and *them*, and that by which they hope to escape the Censure of *Idolatry*, viz. "*That they do not believe any* Divinity *or* Virtue *in Images for which they ought to be* worshipped, "*or that any thing is to be asked of them, or any trust to be put* "*in them.* Tho how truly they *declare* this, the account I have before given of your *consecrating* both of *Crosses* and *Agnus Dei's* will sufficiently show.

Reply, p. 44.

I. That you do *truly* and *properly worship* the *Reliques* of your *Saints*.

121. This is a *Point* that in any other *Age*, or *Country* but ours, would have needed no *Proof*. And it is not the least Argument of an *innovating Spirit* in you, that no *Words* or *Expressions* are of any *value* with you, as often as you are minded to give us what you call the *Churches Sense*. Let your Writers use never so many Phrases to assure to us their Opinion that *Reliques* are to be *worshipp'd*, all this signifies nothing, they meant no more by it than an "*Honour or Veneration due to the sacred Re-* "*mains of those Saints who were once the Temples of the Living* "*God*; *and not a* Worship *or* Adoration *taken in its* strict Sense. There is hardly an *Expression* that can signifie a *proper Worship* which your own Authors have not made use of to declare the *Service* they thought due to them. "*I ADORE, WORSHIP,* "embrace *the* Reliques *of the* Saints, said one in the second "*Council of Nice*, and the whole Assembly resolved, Act. IV. "*That their* Bones, Ashes, Raggs, Blood, and Sepulchres, *should* "*be ADORED, only Men should not offer* Sacrifice *unto them.* Card. *Baronius* speaks of it as an Honour done Him by Pope *Clement* VIII*th*, that tho most unworthy of so great an under-

Reply, p. 42.

Annal.ad. Ann. 821. §. 14.

 taking

taking, he was yet ſent by him to examine and ADORE the *venerable Body* of S. *Cecilia*. And though the cautious *Synod* of *Trent* ſaid only that *Reliques* ſhould be VENERATED, yet ſeeing it neither condemned the Opinions of thoſe who taught they were to be *worſhipped*, but rather allow'd the *Acts* of *proper Divine Service* to be paid to them. What can we conclude, but that they made uſe of a *looſe Expreſſion* to ſatisfy the more moderate Party of your *Communion*, at the ſame time that they reſolved by their *practice* to favour the *Superſtition* of thoſe who *properly adored* them?

122. Now that this was truly the *Caſe*, will appear,

Firſt, From what I have before ſaid, concerning the *Holy CROSS*; which is conſider'd by you in a double *Capacity*, both as an *Image* and as a *Relique*; and is upon both accounts declared to be worthy of the very SAME ADORATION that *Chriſt* himſelf is; And I hope that is a *proper Worſhip in the ſtricteſt ſenſe*. For thus St. *Thomas* argues; "*If we ſpeak of* Aquin. 3. Par. "*the* very Croſs *upon which* Chriſt *was* crucified, *it is to be wor-* Qu. 25. Art. 4. "*ſhipped with* Divine Worſhip, *both as it repreſents Chriſt, and as* "*it touch'd the Members of Chriſt, and was ſprinkled with his* "*Blood. And for this Cauſe we both ſpeak to the* Croſs *and* pray "*to it, as if it were* Chriſt Crucified *upon it*. Where note, (ſays *Cajetane*) "*That our* ſpeaking *to the* Croſs *is here produ-* Cajet. in Th. "*ced as an Effect of the* ſame Adoration *with which* Chriſt *is* ado- Ibid. "red. This I think is plain enough, and may ſerve to ſhew both with what ſincerity you deny that properly ſpeaking you do *worſhip Reliques*; or that 'tis not the *Croſs*, but *Chriſt Crucified* upon it, to whom you ſpeak in theſe *Addreſſes*; and which I have before vindicated againſt your *Cavils*.

123. Now this is the more to be conſider'd, in that here you cannot ſay, as you do in the *Caſe* of *Images*, that the *Figure* and the *Proto-type* are in a manner united *together*, and that therefore the *Image* in its *repreſentative Nature* is in ſome ſort *very Chriſt*: The reaſon of this *Worſhip* being only a *former Relation* to our *Saviour*; becauſe (ſays *Aquinas*) it *heretofore* Aquin. loc. cit. *touch'd his Sacred Members, or was ſprinkled with his Blood*. Upon which ſingle account *Cardinal Capiſucchi* doubts not to affirm, Paragr. Ap- "*That the* Wood *of the* Croſs *is ſo ſanctified and conſecrated by* pendix. p. 690. "*Chriſt*,

"*Christ, that every the least* Particle *of the* Cross *divided from* "*the whole, and from the other parts do's remain Consecrated and* "*Sanctified; and therefore that every the least* piece *of the* Cross "*is to be adored with the very same supreme Divine Adoration that* "Christ *himself is.* So truly have you told us, that you do not allow *Relicks* a *Worship* or *Adoration* taken in its *strictest sense.*

Reply, p. 42.

124. And what I have now said of the *Cross*, will in the next place no less hold for the *Nails*, *Lance*, and other Instruments of his Passion. Upon which account, as we have seen *that* you address to the *Cross*, so you also do to the *Lance*; "*Hail O triumphant* Iron! *Happy* Spear! *Wound us with the* "*Love of him that was pierced by thee.* It is possible you may find out this too in the *Corpus Poëtarum*; and by the same *Figure* that the *Cross* signifies at once both the Material Cross, and our Saviour that hung upon it, may make the *Spear* here signify at once both S. *Longinus*'s *Spear*, and the *Body* of *Christ* that was wounded with it. And that you may see how much it will be worth the while to have such an *Ecclesiastical Trope* invented. I will add one Instance more of another *Relique* that has an *Address* made to it altogether as much wanting it as either of the foregoing. The *Relique* I mean is the *Veronica*, or Cloth which our Saviour *Christ* wiped his Face, and left the Impression of his Visage upon it. And to this you thus *pray*; "*Hail* "*Holy Face of our Redeemer, printed upon a Cloth white as Snow*; "*purge us from all Spot of Vice, and join us to the Company of the* "*Blessed. Bring us to our Country, O happy Figure! there to see* "*the pure Face of Christ.* This is I suppose a plain Instance enough what kind of *Honour* you pay to *Reliques*. And that this *Cloth* might never want *Votaries* to *worship* it, your Pope *John* XXII, has vouchsafed no less than Ten thousand Days *Indulgence* to every repetition of this *Prayer*. I might add other Instances of this kind of *Superstition*: But I go on,

Vid. Card. Capisuch. l. c.

125. *Thirdly*, To another *Instance* of your giving *religious Worship* to *Reliques*; and that is your allow'd practice of *swearing* by them. Now that to *swear* by another, is to give that thing by which you *swear* the *Worship* due to *God only*; both the nature of an *Oath*, which implies a *calling of God to witness*, and

and thereby acknowledges him to be the *Inſpector of the Heart*, and the juſt *Avenger* of the falſhood of it, and the *Authority* of *Holy Scripture* plainly declare; "*Thou ſhalt fear the Lord thy* "*God*, ſays *Moſes*, Deut. vi. 13. *and ſhalt ſerve him only, and* "ſwear *by his Name. How ſhall I be favourable unto thee?* ſays "*God* by the Prophet *Jeremy*, Chap. v. 9. *Thy Children have* "*forſaken me, and* ſworn *by thoſe that are no* Gods. But now the *Catechiſm* of your late *Synod* of *Trent* allows you to *ſwear* by the *Croſs*, and *Reliques* of your *Saints*; and there is nothing more common among you than ſo to do. When the *Emperor* comes to *Rome* to take the *Imperial Diadem* at his *Holineſs*'s Hands, he thus ſwears: "I King of the *Romans* SWEAR "——By the *Father*, *Son*, and *Holy Ghoſt*; and by the *Wood* "of the *Croſs*, and by theſe *Reliques* of the *Saints*, &c. In which we find the Holy *Trinity* join'd in the ſame rank with the *Wood* of the *Croſs*, and with the *Reliques* of the *Saints*. In 2. præc. decal. p. 267.

126. Nor am I here concern'd in thoſe Pretences that are ſometimes brought to excuſe this, *viz.* that you hereby intend no more than to *ſwear* by *God*, ſeeing it is plain that you do it at once both by *God* and *Them*. And again; That you do not believe that thereby any ſtrength is added to the *Oath* which it would not otherwiſe have; for allowing this, yet ſtill you do *ſwear* by them; and if there be neither any *reaſon for it*, nor *benefit* in it, you are never the leſs *culpable*, but the more *inexcuſably* ſo upon this account. But indeed you do expect a *benefit* by this *ſwearing*; and ſuppoſe that the *Saints* do hereby become *Sureties* with *God* to you to ſee the *Oath* fulfill'd, and to puniſh the *Perjury* if it be not. And ſo you not only *ſwear* by the *Reliques* as well as by *God*, but aſcribe all the *reaſon* and deſign of an *Oath* to the *Saints* in common with *God*. I will *illuſtrate* this in one of your own *Inſtances*, which will clear this *Matter* to us. It happen'd that one of your *Sainteſſes*, S. *Guria*, was married to a *Goth*, a Souldier in the *Roman Army*, that was ſent to deliver the City *Edeſſa* from the *Hunns*. The Siege being raiſed, and the Army recall'd, the *Souldier* required his *Wife* to go home with him. Her *Mother* could not bear this; but being forced to comply, ſhe brings the *Souldier* and her *Daughter* to an *Altar*, under which were buried the *Bodies* of three *Saints*. And being there, ſhe thus ſpake to him; "*I* "*will not give thee my* Daughter, *unleſs laying thy hand upon this*

"Tomb,

"Tomb, *in which are contain'd the* Reliques *of the Holy* Mar-"tyrs *of* Christ, *thou shalt* swear *that thou wilt treat my* Daugh-"ter *well.* This he readily did: But yet soon after, without any regard to his *Oath*, he used her very ill. It were too long to recount all the Circumstances of her Misfortunes, or her miraculous deliverance out of them, by the *aid* of these Holy *Martyrs*. I observe only as to my present purpose, that being reduced to the utmost degree of despair, the *Saint* now, as her last refuge, puts the Holy *Martyrs* in mind of her *Husband's swearing* by their *Reliques*, and how they were thereby become SURETIES to her *Mother* for her good Entertainment, and ought not to suffer her to be thus abused. Immediately, the *Martyrs* spoke to her, and told her, that as FAITHFUL SURETIES they would deliver her: and straightway she was miraculously brought out of a *Coffin* under Ground (for her Husband had buried her alive) to the very place where their *Bodies* lay, and where her Husband had *sworn* to her. And then they once more spoke to her to this effect: "*We have* "*now satisfied our* SURETISHIP, *Go to thy Mother.* It was not very long after this, that the War breaking out again, the same *Souldier* came back to *Edessa*, where he was surprised to find his *Wife* alive; and being prosecuted for the Injuries he had done her, and for the Perjury he had committed, was condemn'd to be *hang'd* for it. But,

127. *Fourthly*, And to conclude this *Point*. I will to these add those *Superstitions* which are your *common practice*; and of which every one that has lived any time among you, must needs have been *Eye-Witnesses*. Such are your running to visit the Shrines of your *Saints* upon their Solemn *Festivals*; which with what devotion you do it, all *Paris* on the 3*d* of *January* every Year is sufficiently sensible. Your carrying them in *Procession* is indeed very remarkable; and of which I shall leave those who have ever known a dry time in the City I last mention'd, to consider what they have then seen. But because I must not expect to be credited by some Men in any thing that can possibly be deny'd; I will leave these *Matters of Fact* to those who have been *Spectators* of them: and for the satisfaction of those who have not, will give a short extract of the

form

form of *Procession*, with which you bring the *Reliques* of your *Saints* into a *New Church*.

128. First the *Bishop* with his *Clergy* leads the *Procession* to "the *place* where the RELIQUES were lodged the Night "before; When they are come to it, they sing this *Anthem*, "*Move your selves, O ye* Saints *of God from your Mansions*, "*and hasten to the place which is prepared for you.* Then the "*Bishop* uncovering his Head before the RELIQUES *prays* "thus. *Grant unto us*, O Lord, *we beseech thee, that we may* "*worthily touch the* Members *of thy* Saints *that are more especially* "dedicated *unto thee.* Pontific. Romanl de Benedictione Ecclesiæ, p.119, &c.

"Then the *Incense* being prepared with the *Cross*, and *lighted* "*Candles* leading the way, and follow'd by the *Clergy*, singing "their *Anthems*, the *Priests* appointed take up the *Carriage*, "and one going by them all the way *incenses* the *Reliques.* The "*Bishop* and *Clergy* singing, among others, this *Anthem*, *Rise* "*up ye* Saints *of God from your Habitations*; SANCTIFY the "PLACES; BLESS the PEOPLE, and KEEP us sinful Men "in PEACE.——*Walk, O ye* Saints *of God*; *Enter into the City* "*of the* Lord, *for a* Church *is built unto you, where the People may* "*adore the Majesty of God.*

"Being come to the Door of the *Church*, they make a stop "whilst some other *Ceremonies* are performed. Then the *Bishop* "*crosses* the *Door* with Holy *Chrism*, and bids it be *Blessed*, and "*Sanctified*, and *Consecrated*, and *Consign'd*, and *Commended*, in "the *Name* of the *Father*, *Son*, and *Holy Ghost*. And so "they carry in the *Reliques*, the *Bishop* and *Clergy* singing as "before.

This is the *Order* of that Solemnity. What Name it deserves I shall leave it to others to say. But sure I am, that all this is somewhat more than such an *Honour* and *Respect* which you pretend is all that you give to them. Let us see,

IIdly, Whether you do not *seek* to these *Sacred Monuments* for *Help* and *Assistance?*

129. It is indeed a hard Case that we must be forced now to prove that which is a known practice of daily experience amongst you. The Council of *Trent* it self confesses, "*That by*

"*them many* Benefits *are bestow'd by* God *upon Men*; and then I am confident it will not be thought at all improbable, that it should encourage Men to *recur to them for their help*. But here you have a notable evasion. "You do not deny but that "Men go to these *Sacred Monuments* and *Reliques* to receive Be- "nefit; but this you say will not justify my *Translation* unless "when they come there they pray to the *Reliques*, instead of "desiring the *Saints*, whose they are to *pray* for them. And to make this look like a Rational Answer, you change the *Terms* of the *Question*; which was not (as you *falsly* insinuate) whether the Council of *Trent* directs you to * IMPLORE *the Aid of the Monuments or Sacred Reliques*; But whether it do's not condemn those who say that for the †OBTAINING of THEIR *Help the Memories of the Saints are in vain frequented*. And though they do not PRAY to the *Reliques*; yet if for the OBTAINING their *Help* your People do recur to them, which you cannot deny but that they do, the presumption offer'd in *vindication* of my rendring that Passage of your *Council* is still good; and you have shewn nothing but your own *falseness* in this new *Answer* to it. If it were necessary to prove that you do *pray* to *Reliques*, you may see by what I have already offer'd, that even so you would not have secured your self from having made your self a false *Translation*, where you charge me with One. But you have chosen your *Jury*, and I accept of it; and only for their better direction, I must desire them to look the words in the *Council* it self, and not in your Transcript of them; who have purposely omitted all the *Antecedent* to which the *EORUM* refers; that so they might be sure to see no more than what made for your Purpose. Should I have done this, I should have found all the variety of *hard words* muster'd up against me, *Mutilation*, *Falsification*, *False Imposition*, *wilful Prevarication*, *wilful Mistake*, *unsincere Trick*, &c. that either your *Margin* could have contain'd, or your *Malice* have *invented*; And the Truth is, I should have deserved them. But I shall leave this also to your *Jury* to judg of: And for all your good assurance, I dare venture all my *little Learning*, against all *your Little*, that the *Verdict* is brought in against you; and that you are concluded in this Matter to

Full Answ. pag. 6.

* *Full Answ.* Ibid.

† *See Expos.* p. 17. *Defenct*, pag. 25.

to have been either very *blind*, *Aut illud quod dicere nolo.*

130. For what concerns the thing it ſelf; Whether you do not ſeek to the *Monuments of the Saints* for the obtaining the *Help* of their *Reliques*; this is what will need no proof to thoſe who are but never ſo little acquainted with your *Superſtition:* And have ſeen with what Zeal you touch your *Beads* and *Pſalters* at the very *Shrines* in which they are contain'd, to *ſanctify* them thereby. How upon all occaſions they are brought forth by you: To *cure* your *Sickneſs*; to preſerve you from *Tempeſts* at *Land*, and in *Storms* at *Sea*; but eſpecially to drive away *Evil Spirits*, for which they are the moſt beneficial. The *Meſſieurs du Port Royal*, have given us a whole Volume of the *Miracles* wrought by the *Holy Thorn*. There you may ſee how *Siſter Margaret*, one of the *Nuns*, being ill of the *Palſy*, was carried to ADORE the *Holy Thorn*. How another being ſick, recurr'd to it for its help, and found it too; having no ſooner ADORED the *Holy Thorn*, and kiſſed it, but ſhe was well of her Infirmity. Infinite Examples of the like kind might be produced, but I ſhall content my ſelf to ſhew what Opinion you have of the Power of your *Reliques*, from the very *Prayer* that you make at the *bleſſing* of thoſe little *Veſſels* in which they are put.

Reponſe à un Ecrit publié ſur les Miracles de la Ste Eſpine. *p.* 15. Pag. 18, 22.

Pontific. Rom. pag. 164, 165.

"*We moſt humbly beſeech thee Almighty* God, *Father of our* "*Lord* Jeſus Chriſt, *that thou wouldſt vouchſafe to bleſs* "*theſe* Veſſels *that are prepared for the Honour of thy Saints* "*through the Interceſſion of the ſame Saints: That all thoſe* "*who ſhall venerate their Merits, and humbly embrace their* "Reliques [may be defended] *againſt the* Devil *and his* "Angels, *againſt* Thunder, Lightning *and* Tempeſt; *a-*"*gainſt the* Corruption *of the* Air, *and the* Plagues *of* Men "*and of* Beaſts; *againſt* Thieves *and* Robbers, *and* Inva-"ſions of Men, *againſt* evil Beaſts, *and* againſt *all the ſeve-*"*ral kinds of* Serpents *and* creeping things, *and againſt the* "wicked Devices of evil Men.

Here I hope are benefits enough to invite a Man to seek to them, and if they can *help* in all these *Cases*, we need not doubt but they shall have *Votaries* enough to *recur* to them for it.

131. But that which is most admirable is, that in all these *Cases*, *false Reliques* are every jot as good as *true ones*; and which makes somewhat for the Opinion of *Vasquez*, that provided a Man do's but think 'tis the *Relique* of a *Saint*, he may securely *worship* it, tho it may be 'tis no such thing. We have before heard what mighty Cures were wrought at the *Monument* of the famous *Bishop* and *Martyr VIARUM CURANDARUM:* And whether the Council of *Trent* prescribed it or no, *Reffendius* assures us, all the *Country* round about did come to the *Monument* of this pretended *Saint*, for the obtaining *Help* and *Assistance*, and fancied at least that they found it too. Tho it afterwards appear'd that 'twas an *old Heathen Inscription*, and those words far enough from signifying either the *Name* of a *Man*, or the *Character* of a *Bishop*. Many have been the *Cheats* of the like kind, and which ought very much to lessen the Credit of those *Miracles* that you pretend are wrought in your *Church:* But I shall finish all with one so much the more to be considered, in that it was the happy occasion of undeceiving a very great Person, and disposed him to receive that *Truth* he afterwards embraced: And may it please *God*, that the recital I shall here make of it, may move those who are yet in *Captivity* to these *Superstitions* to deliver themselves from the like Impositions.

See above Art. 3.

132. *Prince Christopher*, of the Family of the *Dukes* of *Radzevil*, a Prince much addicted to the Superstitions of your *Church*, having been in great Piety at *Rome* to kiss his *Holiness*'s Feet; the *Pope* at his departure presented him with a *Box* of *Reliques*, which at his return soon became very famous in all that Country. Some Months had hardly pass'd when certain *Monks* came to him to acquaint him that there was a D. Man *possess'd* of the *Devil*, upon whom they had in vain try'd all their *Conjurations*, and therefore they humbly intreated his *Highness* that for his relief, he would be pleased to lend them his *Reliques* which he had brought from *Rome*. The *Prince* readily complied with their desires, and the *Box* was with great *Solemnity* carried to the *Church*, and being applied to the Body of

Drelincourt Reponse à M. le Landgrave Ernest. p. 348. §. lx.

of him that was poſſeſs'd, the *Devil* preſently went out with the *Grimaces* and *Geſtures* uſual on ſuch *occaſions*. All the beholders cry'd out, A *Miracle!* and the Prince himſelf lifted up his Hands and Eyes to *Heaven*, and bleſſed God who had favour'd him with ſuch a *Holy* and *powerful Treaſure*.

It happen'd not long after that the *Prince* relating what he had ſeen, and magnifying very much the *Virtue* of his *Reliques*: One of his *Gentlemen* began to ſmile, and ſhow by his *Actions* how little Credit he gave to it. At which the *Prince* being moved, his Servant (after many promiſes of Forgiveneſs) ingenuouſly told him, that in their return from *Rome* he had unhappily loſt the *Box* of *Reliques*, but for fear of being expoſed to his Anger, had cauſed another to be made as like as might be to the true one, which he had filled with all the little *Bones*, and other Trinkets that he could meet with, and that this was the *Box* that his *Monks* made him believe did work ſuch *Miracles*.

The Prince the next Morning ſent for the *Fathers*, and enquired of them if they knew of any *Demoniaque* that had need of his *Reliques*: They ſoon found one to *act* his part in this Farce; and the *Prince* cauſed him to be *exorciſed* in his preſence. But when all they could do would not prevail, the *Devil* kept his *Poſſeſſion*, he commanded the *Monks* to withdraw, and delivered over the *Man* to another kind of *Exorciſts*, ſome *Tartars* that belonged to his *Stable*, to be well laſh'd till he ſhould confeſs the *Cheat*. The *Demoniaque* thought to have carried it off by horrible *Geſtures* and *Grimaces*, but the *Tartars* underſtood none of thoſe Tricks, but by laying on their Blows in good earneſt quickly moved the *Devil*, without the help of either *Hard Names*, *Holy Water*, or *Reliques*, to confeſs the truth, and beg Pardon of the *Prince*.

As ſoon as Morning was come, the *Prince* ſent again for the *Monks* (who ſuſpected nothing of what had paſs'd) and brings their Man before them, who threw himſelf at the *Princes* Feet, and confeſs'd that he was not *poſſeſs'd* with the *Devil*, nor ever had been in his Life. The *Monks* at firſt made light of it, and told the Prince it was an *Artifice* of the *Devil* who ſpoke through the *Mouth* of that *Man*. But the Prince calling for his *Tartars* to *exorciſe* another *Devil*, the *Father of LIES*, out of

of them too, they began presently to relent, and confess'd the *Cheat*, but told him they did it with a *good Intention* to stop the Course of *Heresy* in that Country.

Upon this he dismiss'd them, but from that time began seriously to apply himself to read the *Holy Scriptures*, telling them that he would no longer trust his *Salvation* to Men who defended their Religion by such *pious Frauds*, so they called them, but which were indeed *Diabolical Inventions*. And in a short time after, both *himself* and his *whole House* made open *Profession* of the *Reformed Religion*. Anno 1564.

And thus much be said in *Answer* to your IV*th Article*.

FINIS.

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A Discourse of the *Holy Eucharist* in the two great Points of the *Real Presence*, and the *Adoration of the Host*; in Answer to the *Two Discourses* lately Printed at *Oxford* on this Subject: To which is prefixed a Large Historical Preface relating to the same Argument.

Two Discourses; Of Purgatory, and Prayers for the Dead.

The Fifteen *Notes* of the *Church*, as laid down by Cardinal *Bellarmin*, examined and confuted. 4°. With a Table of the Contents.

Preparation for Death: Being a Discourse to a young Gentlewoman in *France*, in a dangerous Distemper of which she died. By *W. W.* M. A. 12°.

The Difference between the *Church of England* and the *Church of Rome*, in opposition to a late Book, Intituled, *An Argument between the Church of England and Church of Rome*.

A *PRIVATE PRAYER*, to be used in Difficult Times.

A True Account of a Conference held about Religion at *London*, Sept. 29. 1687. between *A. Pulton*, Jesuit, and *Tho. Tenison*, D. D. as also of those which led to it, and followed after it. 4°.

The Vindication of *A. Crefsner*, Schoolmaster in *Long-Acre*, from the Aspersions of *A. Pulton*, Jesuit, Schoolmaster in the *Savoy*: together with some Account of this Discourse with him, &c. 4°.

A Discourse shewing that Protestants are on the safer Side, notwithstanding the uncharitable Judgment of their Adversaries, and that *Their Religion* is the surest Way to Heaven. 4°.

Six Conferences concerning the Eucharist, wherein is proved, that the Doctrine of *Transubstantiation* overthrows the Nature of Christian Religion.

A Discourse concerning the pretended Succession of Bishops to Sees; with an account of the Occasions and Beginnings of it in the Western Church. In Three Parts. With a Letter to the Vindicator of the Bishop of *Condom*.

The Pamphlet entituled, *Reflections upon a late Book, intituled, Roma-Subterranea Protestantium*, or the Glass, considered, in its [illegible] and Quotations. To which are added, by way of Preface, two further Reflections; the First, on the Defender of the Apology; the Second, to the Half-sheet [illegible]

A Second Defence of the Exposition of the Doctrine of the Church of *England*, against the pretended Variations of *James de Meaux*, late Bishop of *Condom*, and his Vindicator. The FIRST PART. In which the Account that has been given of the Bishop of *Meaux*'s Transformation, is fully Vindicated; the Distinction of Old and New Popery *Historically* observed; and the Doctrine of the Church of *Rome*, in Point of *Image-worship*, more particularly considered. 4°.

The Incurable Superstition of the Church of *Rome*. By the Author of the [*Six Conferences concerning the Eucharist*.] 4°.

Mr. *Pulton* Considered as to his Sincerity, Reasonings, Authorities: Or a Just Answer to what he hath hitherto Published in his *True Account*; his *True and full Account of a Conference*, &c. His *Remarks*; and in them his pretended Confutation of what he calls Dr. *T*'s Rule of Faith. By *Tho. Tenison*, D. D.

A Full View of the Doctrine and Practices of the Ancient Church, relating to the Eucharist, wholly different from those of the Present Church of *Rome*, and inconsistent with the belief of *Transubstantiation*. Being a sufficient Confutation of *CONSENSUS VETERUM, NUBES TESTIUM*, and other Late Collections of the *Fathers* pretending to the Contrary. 4°.

An Answer to the *Representer*'s Reflections upon the *State* and *View* of the Controversy; With a Reply to the Vindicator's Full Answer, shewing that the Vindicator has utterly ruin'd the New Design of *Expounding* and *Representing* Popery.

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